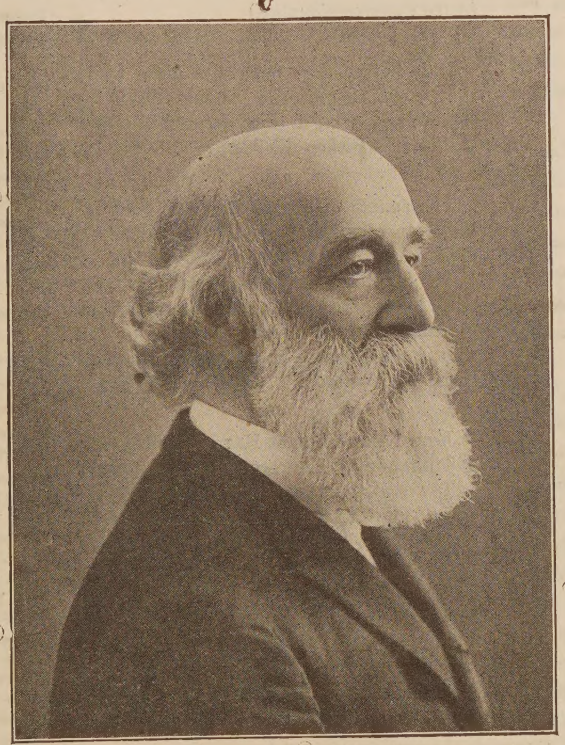
The Universalist Leader

A Journal of Tomorrow

Boston June 10, 1922 Chicago



Dean Leonard

With whom the observance of Children's Sunday originated

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor in Chief

Frederick A. Bisbee, D. D.

Associate Editor

John van Schaick, Jr.

Office Staff

F. I. Adams.
C. R. Bullard.
L. W. MacDonald.

Contributing Staff

Herbert S. Bigelow, Eleanor Bisbee, Kenyon L. Butterfield, A. Gertrude Earle, Daniel Evans, Roger S. Galer, Frank Oliver Hall, Jesse H. Holmes, Edwin Markham, Fred A. Moore, Harold H. Niles, John E. Price, Willard C. Selleck, Edwin C. Sweetser, Joseph M. Tilden, Lyman Ward, Stephen S. Wise, Frank D. Adams, John van Schaick, Jr., Kirby Page, George F. Milton, Jr., Joseph Fort Newton.

THE UNIVERSALIST LEADER is published every Saturday at Two Dollars a year.

ENTERED as second class matter at the post office at Boston, Mass. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917 authorized on July 3, 1918.

POSTAGE prepaid in the United States and Canada.

Receipt of subscription is indicated by change of date on the address label. Unless notice to discontinue is received it will be assumed that the subscriber wishes his name to remain on the list.

CHANGE OF ADDRESS—When a change of address is ordered, both the old and the new address must be given.

COMMUNICATIONS intended for the paper should be addressed to the Editor, 176 Newbury St., Boston. If sent voluntarily, it is understood that no payment therefor is expected; payment is made only in case of previous and special contract.

ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from epurtable houses. will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From n ditorial in the Leader.*

ADVERTISING RATES: Twenty cents per agate line; $2.40 per inch for a single insertion. Contract rates on application.

Universalist Publishing House

HAROLD MARSHALL, Manager

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60TH ST., CHICAGO

Mugwump

Mr. William Jennings Bryan has dedicated his powers of oratory to the proposition that we now give far too much attention to the age of rocks and too little to the Rock of Ages. (*James Harvey Robinson.*)

v λ

"The Congress of the United States," which our forefathers expected to legislate for the whole nation, has largely resolved itself into a "Congress of Local Candidates for Re-election." That seems to be the root of the trouble at Washington. (*The Independent.*)

v λ

The time has passed when men of modern vision can sit idly by content with holding their own views. The time is now here when men of modern spirit must, in constructive, dignified fashion, project the present-day convictions far and wide into the life of this country. (*Edwin A. Ralph, in the Congregationalist.*)

v λ

It is better that boys and girls, when they come to maturity, should think for themselves, even if they differ from their teachers. (*Bishop Welldon.*)

v λ

The sanest utterance we have read relating to our service to the wounded soldiers has come to us in Bulletin No. 1 of the Soldiers' Institute, District 4. We read: "The best bonus that the government of the American people can give to the wounded soldiers is re-education suited to their special needs." (*Advocate of Peace.*)

v λ

June 2 was Thomas Hardy's eighty-second birthday. The great English author still lives at the place of his birth—Dorsetshire. The latest news of him from England reports him in good health, and certain it is that he is at the zenith of his popularity, for his American publishers state that there is an increasing demand for his books, especially for "Tess of the D'Urbervilles," "Jude the Obscure," "Far from the Madding Crowd," and "A Pair of Blue Eyes." (*Boston Herald.*)

v λ

India loves Gandhi. India is willing to make sacrifice for him and the principle for which he stands. She has already offered at his bidding, 25,000 of her best men who have now crowded the British jails without a murmur. People have resolved to reach the goal by the same route that has been chalked out by Gandhi. The body of Mahatma is in jail. But his spirit and his teachings have permanently permeated the 319 millions of human beings of Hindustan. (*N. S. Hardiker, Bombay, India, in Unity.*)

DENOMINATIONAL DIRECTORY

The General Convention

President—Mr. R. S. Galer, Mt. Pleasant, Iowa.

Chairman of Executive Committee—Rev. Lee S. McCollester, D. D., Tufts College, Mass.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Treasurer—Mr. J. B. Horton, 6 Park Square, Boston

Chairman of Murray Lectureship and of Denominational Literature—Rev. Frank O. Hall, D. D., 6 Mystic Valley Parkway, Winchester, Mass.

Women's National Missionary Association

President—Mrs. Ethel M. Allen, 317 Kelso Road Columbus, O.

Board of Foreign Missions

Chairman—Rev. Fred C. Leining, 38 Adelaide Ave., Providence, R. I.

Secretary—Rev. Roger F. Etz, 176 Newbury St., Boston.

Universalist Comrades

President—Ralph W. E. Hunt, 25 Forest Avenue, Portland, Me.

Secretary—Fred C. Carr, 559 Cranston St., Providence, R. I.

General Sunday School Association

President—Rev. George E. Huntley, D. D., Newbury St., Boston.

Japan Mission Council

Chairman—Rev. Samuel Gilbert Ayres, D. D., 5 Shichome, Iidamachi, Kojimachi, Tokyo, Japan.

Young People's Christian Union

President—Charles Taylor, Maywood, Ill.

Director of Young People's Work—Rev. Stanley Manning, 176 Newbury St., Boston.

Superintendents of Churches

General Superintendent—Rev. John Smith Lowe, D. D. 176 Newbury St., Boston.

Western Superintendent—Rev. L. R. Robinson, 6010 Dorchester Ave., Chicago, Ill.

Southern Superintendent—Rev. Francis Britton Bishop, 1118 S. Court St., Montgomery, Ala.

Southwest Superintendent—Rev. James Houghton, Junction City, Kan.

California—Rev. C. E. Nash, D. D., 1363 S. Alvarado St., Los Angeles.

Connecticut—Rev. Theodore A. Fischer, 409 Edgewood Ave., New Haven.

Georgia—Rev. A. G. Strain, 332 Simpson St., Atlanta.

Iowa—Rev. O. G. Colegrove, Mitchellville.

Kentucky—Rev. Thomas Chapman, Hopkinsville.

Maine—Rev. Milo G. Folsom, 43 Lincoln Ave., Gardiner. (Acting.)

Massachusetts—Rev. George E. Leighton, D. D., 176 Newbury St., Boston.

New Hampshire—Rev. George F. Fortier, Morrisville, Vt. (Acting.)

New Jersey—Rev. H. R. Rose, D. D., 315 S. Eleventh St., Newark.

New York—Rev. G. D. Walker, D. D., Carthage.

Ohio—Rev. I. V. Lobdell, 256 Orchard Lane, Columbus.

Rhode Island—Rev. R. R. Hadley, 145 Chester Ave., Providence.

Texas—Rev. R. L. Brooks, Elgin.

Vermont and Quebec—Rev. George F. Fortier, Morrisville, Vt.

UNIVERSALIST PUBLISHING HOUSE

Is a missionary agency of the Universalist Church.

All its resources are at the service of our Church and its faith.

Its opportunities for service are far greater than its resources.

It needs additional funds for missionary publications.

It needs endowed subscriptions for college and public libraries.

It will receive annuity funds paying interest to the donor for life.

THE Universalist Leader

Two Dollars a Year | 104th Year | New Series | Vol. XXV No. 23

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

The faith of the fathers gives faith to the children.

* *

The child can absorb the best ideals if we give him a chance.

* *

Tell the story of the day's origin, especially in the Sunday school.

* *

In making the program for Children's Day put the emphasis on children.

* *

The minister who can successfully preach to children has a far better chance with old folks.

* *

If you can't preach the Gospel of Good Tidings of Great Joy on Children's Day, just don't preach.

* *

What would we all give to see once more as we saw when a child? Well, give the children a chance.

* *

It is a new child in a new age, and we are building a new Sunday school in which to train him in the best things.

* *

Do not boast of Children's Day being the child of the Universalist faith, but do not let any one overlook the fact.

* *

The day was the logical product of our faith; we have reason to feel proud of the product and the faith that produced it.

* *

When we make Children's Day a day the children long for, we will have come into some measure of understanding of the day.

* *

Children will go to church with willingness if they come from the church with joy in their hearts and a smile on their faces.

* *

Let every Sunday school scholar and teacher have a part in the beautiful Memorial to the beginning of Children's Day, and to Dean Leonard, who began it.

* *

A Children's Day Miracle

If any one had said in a past generation that one of the best established doctrines of Orthodoxy, that of the natural depravity of the child, could be overthrown, or even suspended for a time, he would have been looked upon as a heretical dreamer! Wise men tried with their wisdom to controvert the dogma, but arguments only produced more arguments, and in all its stubborn and stupid strength the doctrine remained, a blot upon Christian theology. But then there came Children's Sunday, and while it could not change the written tenets of the Church, it would be difficult to find, even among the ultra Orthodox, the minister who does not suspend the law on this day devoted to the little ones, and the chances are that it will be forgotten for some time to come! Children's Day has done what the wise ones failed to do; it has practically abolished one of the dogmas of the ages.

Have a Goal

If on Children's Day you are preaching to the children, or if you are teaching the children, have a goal. If you are preaching to the parents, have a goal. Have a place to which you are going in your thought, and get there, so that all persons going from the church may take something specific with them. Do not talk down to the child, for the chances are his instincts are far above you. The little ones remember the flower they carry away rather than the basket from which it came. There are wonderful thought-flowers blooming on Children's Sunday; let those who preach and those who teach see to it that each person present gets, not anything that happens, but a distinctive and specific blossom.

The Chelsea Memorial

Without hesitation we are urging our people everywhere to contribute to the fine memorial which is to be erected in our church in Chelsea, Mass., where Children's Day originated. This day has now become practically universal in its observance and we can look upon it as the contribution of the Universalist Church to the efficiency of the Christian Church and to the noblest of human ideals. The memorial will take the form of a beautiful window, and bronze tablets. It will cost in the vicinity of $2,000. Perhaps one or two men could provide this amount, but that is not what we want, we want contributions from every Sunday school member, and from all those of older growth who have been blessed by this sacred day. Send any amount you can afford to the Rev. R. Perry Bush, D. D., Chelsea, Mass., and do it *now*.

THOSE WHO ONCE WERE CHILDREN

SO many are apt to overlook the wide bearing of Children's Sunday; they think only in terms of childhood, when there is need of thinking quite as much, if not more, from the parent's side. At the semi-centennial of the establishing of the day, the venerable Dean Leonard, who thought it into actual existence, was asked to write a message for *The Leader* to define the true genius of the day. Among other things he said:

"Children's Sunday was meant to emphasize the truth of Christian nurture, in view of the capacity of the child, and the duty of the parent to train the child from the first, and in a natural way, in all good, true life. The day was a day for parents as well as children."

Every observer of life has come to realize that the training of the child has in these days become a much more complex problem than even a generation ago. We are dealing with a new child amid new surroundings; we have need of new methods, new food, new clothing, new forms of exercise, and a great deal of new thinking.

The factors in training are many and very unlike those of the past. We have new schools, better equipped to look after the intellectual development, but we discover that intellectual development by itself has so far failed to make men and women who will stand the tests of real life. There is need of that essential factor in life, religion. And the wise and conscientious parent will not omit the cultivation of the religious nature. One of the changes, very marked, is the dropping, in the majority of homes, of all activity along these lines, and hence the church, instead of lessening in importance, becomes more and more vital.

As one form of interesting the children we are making more and more use of Children's Sunday, which is good, but to get the great good, the time has come for the children to bring their parents to church, and the time has come for emphasis to be placed upon the part the parents are to play in the religious development of the child. The church can never be a complete substitute for the home, and the big lesson for the parents to learn on Children's Day is that they are in partnership with the church in making their own children a success; that great principles may be laid down, great lessons taught, in the church, but they must be illustrated and exemplified in the home. The home is the laboratory where all the great principles are to be tried out.

Therefore we are repeating the admonition of Dean Leonard that, if through Children's Sunday we expect to shape and temper the nature of our boys and girls, we must take into account the other members of the firm, the fathers and mothers.

* *

THE EDITOR COMES BACK

THE sad thing about coming back from any long absence is having it forced upon you that the world has not stopped during your absence, but has gone on, at least almost as well as when your hand was on the wheel—and it has gone forward. Though sixteen hundred miles away, the editor has kept the hopper full of editorial and other kinds of copy, but others have been doing the grinding, and they have done it well. Not so much can be said of the editor; his position is like unto that of the minister who does the preaching once a week, but has no time or disposition to mingle with his people.

Under such conditions the editor's work may easily lack point, direction and emphasis, and therefore interest. And here is the startling thing, that the resources of our office force and of our Church have proved themselves equal to the emergency, and so relieve the future of all anxiety. There are good, even great, writers in our constituency. But we must bear in mind that it is not always the best writer who makes the best editor. They function differently. An editor, to meet the needs of a subscription list, must have at one time a mind with a multiplicity of angles and yet be the most single-minded of all men. He has need sometimes to get away and look at his job from the outside.

Long ago we wrote to George Perin, then in Japan, praying that he would write an article upon the home and personal life of the Japanese, and in response he sent an article on "The Labor Situation in Boston," and justified it by saying that only from the outside and from a distance could these social questions be fairly judged!

On that basis we can presume to be a supreme court judge of our church paper and the "carrying on" thereof. And the editor is impressed with the progressive management. The General Manager being in New York, where he can not censor, we desire to pay tribute to the largeness and keenness of his vision, accompanied by a practical talent which has carried our paper forward when every other religious paper has been slipping backward. He has done this by recognizing the changes in the religious world and keeping pace with them. He has gathered about him a most remarkable group, which, because of the spirit of co-operation among them, has come to be known as the *Universalist Leader* family, and when the future economic and social historian writes of this age, he must include this small group as a luminous example of co-operative production. With his vision of a fit place for the putting forth of a denominational publication, he saw the necessity of co-ordinating all the forces of the Church in headquarters, and so the editor finds on his return that his office has been removed to 176 Newbury St., and he is set in the midst of not only a superior editorial and publication force, but right in the heart of the denominational activities. The Church is getting together with doors opening from each room into every other room, and doors opening into the great outside world to welcome the truth bearers and speed the truth givers.

And the editor has found, as the greatest achievement perhaps of all, that the editorial force is to be strengthened and inspired by the coming of John van Schaick, whose thrilling biography we have recently published. Here is a man who has had unique editorial training, who knows our Church and faith in relation to life, and whose personality has long commanded our love and respect. The editor comes back to find *The Leader* on the way to somewhere, and to something big, bigger and better than we have ever known, challenging the whole Church to the great campaign.

The Leading of a Little Child

IN the year 1907 the Universalist Church celebrated the fiftieth anniversary of the founding of Children's Sunday. This was most fitting, because in spirit, and as a historic event, the Universalist Church is to be justly credited with giving to the Christian Church one of the most beautiful and significant days in the ecclesiastical calendar. The semi-centennial was observed by the *Leader* not only by a special number, but by sending to papers, both religious and secular, all over the country, a cut of the old church and an itemized history of the event. As a result great publicity was given to the establishing of the day, which probably settled for all time the question as to its origin.

It is not surprising that as the day grew in popularity and was adopted practically by all Churches, there were numerous claimants for the honor of inauguration. But the checking up of facts during the semi-centennial gave to every Universalist the proud right to claim it as the contribution of his Church to the Church Universal.

Its wide-reaching significance was shown in the genuine and general response of all Christian workers to its leading. The children were invited to the altar no longer as brands to be snatched from the burning, as children of the evil one, no longer to be laid under the shadow of an inherited gloom and doom, but they were to come with joy and gladness, as the glad and happy children of God. It was noted that ministers of the severest traditional theology forgot their shadowing theological convictions, and in something of the spirit of the Master called the little children to come unto them, and, under the leading of the little child, ministers and people became normal Christians. The real significance of the day is its power in transforming the spiritual character of Christian people and Christian Churches.

But there were outward practical results as surprising as significant. Great and wise men and powerful churches were beginning to think along the lines of church unity, hoping to bring the forces of Christianity into harmonious action, but every effort was halted by stubborn age and theological prejudice. Denominations looked askance at each other, and members, though their eyes were fixed upon the same goal, only traveling by different paths, knew not the spirit of brotherhood and co-operation, and then came the little child to the altar, and the way was open to all—none were shut out, but all, as the children of God, were welcome to the Father's house. A new day and generation came under the leading of the child, and the thing of which the wise had dreamed, but could not realize, came with the flowers and music and happy children's faces on Children's Day.

So great an event in Christian history calls for the retelling at least every year, that the generations as they come along may know of their rich inheritance, and pass the glad message on through the hands of the new children, who make an unending procession of human life and progress.

It is fortunate that the present pastor of the Chelsea Universalist church, who has held the position for many years, the Rev. R. Perry Bush, D. D., has a keen historic mind and a sympathetic heart. Though a new church had replaced the old one in which the first Children's Day service was held when he became pastor, there was carried into the new and larger building not a little of the fragrance of this sacred service, and now, in the more beautiful church built under the direction of Dr. Bush a few years ago, this crowning, historic incident is to be proclaimed and perpetuated in a large and fittingly beautiful stained glass window, through which as the light shines there is to be carried a revelation of memory and prophecy to all worshipers

This window is to commemorate the giving of this grand festival to the world by our Universalist Church, and be an enduring memorial to the founder. The window bears the design of "Christ Blessing Little Children," and is to be dedicated on Children's Sunday.

But it is to be more than a local memorial. As the day blesses every church and every member, and especially appeals to the Sunday school, the opportunity is being given to every school throughout the world to make a contribution and thereby pay a worthy tribute to the one through whom the great thought of the Heavenly Father came to be the thought and inspiration of men. Every one should have a part in this beautiful memorial.

Dr. Bush, realizing how easily, in the press of every-day interests, great events and great people slip from our memories, has the habit of putting forth at opportune dates the brief historic facts of the coming to the Christian Church of this great day, and for the sake of informing those who know not, and reinforming those who do, we are adding this paragraph

from his pen, which will give to all absolutely reliable data:

> Some time prior to 1850, the Rev. Charles H. Leonard, then pastor of the Church of the Redeemer, on the corner of Fourth and Chestnut Streets, Chelsea, Mass., began the custom of observing a Sunday in June as Rose Sunday, or Children's Day, and in 1857 the church formally set aside the second Sunday in June and designated the day as "Children's Sunday," and in 1867 the General Convention of the Universalist Church voted that the day with its service be adopted by all its represented bodies.
>
> In 1865 the Methodists formed a committee to make recommendations, and in 1867 formally adopted "Children's Day" and made the second Sunday in June the fixed date.
>
> At the Ecumenical Conference held in London, 1881, it was resolved "That one day in every year be faithfully observed as 'Children's Day.' "
>
> In 1884 the Baptist Publication Society formally adopted the second Sunday in June as Children's Day.
>
> It is now observed by nearly all the churches through the world.
>
> Dr. Leonard, a venerable saint, over ninety-six years of age when he died, beloved by a host of the men who were fitted by him for the Christian ministry while he was the Dean of Crane Theological School at Tufts College, and by thousands of others who have felt the influence of his noble life, gave us this Day, and may the beautiful and helpful ordinance of Children's Sunday continue in all our churches to impart its blessed inspiration till time shall be no more.

Liberalism Finding Itself

By a Bleacherite

A REMARKABLE meeting was the twelfth convention of the National Federation of Religious Liberals, held in Chicago, May 17 and 18. Its overtone was the menace and opportunity of "Fundamentalism," its undertone a deep feeling of responsibility for the spiritual welfare of the world, a feeling perhaps never equaled among avowed liberals.

I was asked to attend the sessions and make a story about it for the readers of the *Leader*. So I went as a reporter, as a disinterested onlooker, keen for atmosphere and with a mind open to sharp impressions. I was glad of the assignment, for it was a colorful four days I spent in the big town by the lake. One's interest could not lag, unless it was from sheer surfeit of mental pabulum. If liberals have contented themselves in the past with matters purely academic, as is sometimes charged, they have certainly changed their habits. There was point in these meetings. There was emotionalism, too. Restrained, of course, for Unitarians especially are new to that sort of thing. It didn't slop over; but it deepened and spread until it covered the tops of the highest philosophical mountains.

There was a curtain-raiser, two of them in fact. On the morning of May 15 the Universalists of the Mid-West opened a two-days conference at St. Paul's Church on the Midway. On the same day the Western Unitarian Conference began their seventieth annual meeting at the First Unitarian Church on the opposite side of the Midway. For once there was only a mere boulevard between them; a wide one to be sure, but with some good walks leading straight across it! These meetings ran concurrently for two days, with the quiet intellectual life of the great University of Chicago furnishing a setting and a background altogether appropriate. It kept me on the jump going from one to the other, tasting programs sufficiently to get their flavor. On the evening of the second day the two bodies came together for a banquet at St. Paul's Church. It was more than just a dinner, with its usual diverting speeches afterward. If the sentiment of the speakers, explicit and implicit, meant anything, the day of a much closer co-operation between Universalists and Unitarians is right at hand. There seemed to be a feeling of impatience that there are any boundary lines at all.

The next morning the two groups, largely reinforced, merged into the twelfth convention of the National Federation of Religious Liberals. The reinforcements were Reformed Jews, Friends and Congregationalists, who are also members of the Federation. In addition to these were many individuals representing various other denominations. That is one fine thing about this affair. The label doesn't mean anything. Nobody asks what the other fellow's church affiliations are. He probably likes to know, but merely as a point of contact, not as a fence of difference. Moral fervor and earnestness, a real desire to contribute to the spiritual well-being of the world, seemed to be the only qualification for full membership. To one wearied with dogmatic distinctions and hairsplitting differences this was mighty refreshing.

The meetings alternated between St. Paul's and the First Unitarian. These churches are in striking contrast. The Unitarian edifice is an ivy-embraced structure of grey stone, set down in the very heart of the university community. The interior is ecclesiastical, simple and rich, adorned with some hand-carving of noteworthy skill. The auditorium, which is rather small, is vaulted and dim, filled with a subdued light which pours in through stained glass windows beautiful to look upon. The interior is tinted in gold. The only bit of decoration that morning was a bouquet of white flowers on the pulpit; and against the gold background it produced a delightful effect. I am sure any one would love to steal into this place any afternoon, away from the noise and glare of the world, to rest and meditate. But if one wished to get in touch with virile human life, he would have to go somewhere else.

Over on the south side of the Midway stands St. Paul's, just as distinctive in its own way. It is built on much larger lines, on a corner facing the university, but not exactly in the midst of it. It is of the New England Puritan pattern. I was told that it is a faithful copy of the original Universalist church of that name in Chicago. Straight lines and sharp angles characterize its construction. The big audi-

torium is flooded with light, for there are no stained glass windows. The interior is pure white, chaste and austere, relieved only by the black walnut trimmings of pulpit and pews. There I found the decoraton was a big bunch of red roses, glowing like live coals against the alabaster background. Nothing cloister-like here, and I doubt that any one would steal into this place for silent prayer. But it is right in the very stream of human life, for its big parish house hums all day and every day with community activities.

The contrast was striking. And as I went from one side of the Midway to the other to keep in touch with all that was going on, it struck me each time with new force. What is the psychology of it? Or has it any psychology? From the little I know of the traditions of the two denominations, I would have expected to find it the other way round. But then, I got several new ideas in those four days.

Noting this contrast made me keen for others. And I found them a-plenty. I soon discovered that I was listening to the different speakers with a kind of subconscious awareness of contrast. In their manner of speaking the Unitarian men were idealistic, diffusive, theoretical, poised and self-contained. They gave the impression of having lots of time—too much, in fact, for the pressing age in which we live. They seemed afraid to appear deeply interested or stirred. Oh, that Unitarian tradition of cultured poise!

The Universalists, on the contrary, were practical, pungent, concrete and specific, with more than a dash of "pep" and emotionalism. Almost all of them seemed in a hurry. They had not the calm of their Unitarian brethren, and were not fearful of enthusiasm. Again, what is the psychology of it, if it has any?

I was not looking for anything like this, didn't know it existed. I was sent there to make a newspaper story, but I could not escape this striking fact. To me it proved to be the most interesting feature of the whole affair. And I have puzzled over it ever since. More than one speaker took occasion to explain that there is really no difference between Unitarians and Universalists, and their words were always generously applauded. Everybody agreed that it was so. But there must be some hitherto undiscovered real difference. Otherwise how shall we account for these two types so tantalizingly different? Will somebody explain?

Of course every rule must have its exception or it wouldn't be a rule. It was so here. On Tuesday morning, at the Universalist conference, I heard Carl Polson, of Hoopeston, Ill., speak for a few minutes. He seemed more like the Unitarian type. The evening before, Fred Eliot, of St. Paul, Minn., had spoken at the Unitarian meeting. He seemed to me to belong in the Universalist group. But perhaps a mere reporter can not sense rightly these ecclesiastical things.

The Federation addresses were of a high order throughout. At the opening session, Harry Adams Hersey, of Muncie, Ind., spoke on "The Call to the Liberal Ministry." Short of stature, stocky, nervous, incisive, prematurely grey, Mr. Hersey never let the convention forget that he was present. They say he is a great anti-cigarette crusader. If so, it's a safe guess that he makes no friends in the American Tobacco Company! Hersey was followed by Robert B. Day, Mid-Western Secretary of the Unitarian Laymen's League. (When one has written these long descriptive titles a half a dozen times or more, the ordinary scribe wonders whether the clerical gentlemen will ever have wit enough to get together on some kind of basis of word conservation!) Day is a young man, wide-awake and sure of himself, and with that distinctly social point of view so characteristic of youth to-day. Well, it's a good thing for the old fellows, at that!

At this moment Secretary Frank H. Burt was handed a telegram of greeting from Dr. Charles W. Wendte, of Berkeley, Cal., honorary president of the Federation: "The Liberals of the Pacific Coast fraternally greet you, and hope for the success of your meetings. Concerning Fundamentals, forty-five years ago Prof. David Swing, of Chicago, wrote me only two doctrines are needed, God and righteousness. Christ, faith, hope and love are helps toward the two large ideas." A suitable reply was sent to Dr. Wendte.

In the afternoon Fred Eliot spoke on "The Liberal Church in a Conservative Community." Big, dark, sturdy, clean-cut, decisive and winning, this young fellow said things which seemed to a simple scribe to be touching upon some mighty fundamental points in liberal Christianity. He also remarked, incidentally, that if one would find real conservatism, he should not waste his time lingering around Cambridge, but hasten to St. Paul and view the Simon-pure article. Rabbi Mannheimer, of Des Moines, came next with a pointed talk on "Shall We Have War or Peace in Industry?" A Jewish rabbi, of the traditional, picture-book type, is the last thing one would think of in seeing and hearing this alert, modern, social prophet. He is a vigorous, full-blooded man who feels that a religion which does not function in a better social order does not amount to much. And somehow the layman feels a peculiar sympathy with that point of view.

Mannheimer's address was followed by some spirited discussion, the most that was provoked by any speech of the convention. Bennett, of Youngstown, Ohio, started things off by declaring that the managers of the coal, iron and steel industries of his section were not looking for industrial peace; that they had precipitated the present industrial war, and were rejoicing in it. In the course of the debate the A. Nash Company of Cincinnati was spoken of as a great example of those concerns which have found the solution of their problem; but it was evident that few present had read the complete vindication which Mr. Nash had received of the charges brought against his factory by union organizers. Those who worship the god of things as they are would have found small comfort in the temper of that meeting. There was nothing long-haired or wild-eyed about it. Only a passionate impatience with the gap that yawns between our religious professions and our social practises.

The evening program, which began at eight o'clock, had three themes and three speakers—and the first man up spoke an hour! He made a good speech, too. But if he had thought it out clearly, lopped off

all superfluous words and condensed it into half an hour, it would have been greater by half. Many public speakers would be profited by a compulsory course of speaking to a Salvation Army audience on the street corner. Dr. A. C. Dieffenbach, editor of the *Christian Register*, of Boston, had as his theme, "The Present Crisis in Christendom," and he paid his respects in no uncertain terms to the Bryan type of rejuvenated medievalism. "Our Opportunity in the Present Crisis," was discussed by Charles E. Snyder, of Sioux City. Frank S. C. Wicks, of Indianapolis, came last, with the topic, "Our Constructive Work." He did a tactful thing. He read the introduction and the conclusion of his paper, and then asked leave to print! It was a shrewd thing for a speaker to do at that hour of the night, and it made him solid with the audience. But it was a real pity that he did not have time for his complete address, for Dr. Wicks is an authority on constructive work, having built up from nothing, during the last fifteen years, one of the most influential and best known churches in Indianapolis.

Many of the delegates had left for home by Thursday morning, but that session really marked the climax of the convention. That last day was a mistake; the sessions were just one day too long. As I have intimated, the Fundamentalist propaganda had been uppermost in nearly all the discussions. How to meet that menace was the question dealt with on that last morning, under the general theme, "A League of Churches—for What?" Dr. Frank Durward Adams, of Elgin, was the first speaker. He spoke pointedly and with simple directness, stating the issue clearly, and urging a league of all friends of freedom to combat, on its own ground, this "spurious Fundamentalism which has vowed to close the channels of free thought and investigation." He was followed by James W. Vallentyne, of Oak Park. Mr. Vallentyne, smiling, virile, spectacled and earnest, pleaded for a union of effort in bringing to men the new evangelism, which he sketched in a convincing manner. The third speaker was W. W. Argow, of Cedar Rapids, who preaches in the pulpit made famous by Joseph Fort Newton, before the latter was called to the London City Temple. Mr. Argow, slender, sharp-featured, quiet, thoughtful, ascetic, pleaded for a type of social life that is to be a substitute for an old theological idea, "mutualism for individualism."

The reaction of this discussion had been anticipated. The day before a committee had been named, consisting of Prof. Fred Merrifield, of the University of Chicago, Rev. Curtis W. Reese, secretary of the Western Unitarian Conference, Frank H. Burt, secretary of the Federation and Dr. Frank D. Adams, pastor of the First Universalist Church, of Elgin, to draw up a suitable resolution embodying the basic ideas proposed. The resolution was read, and after some discussion it was unanimously adopted. It is too long to quote here; but it will be made the subject of a later brief article. Perhaps I ought to say that it provides for a federation quite comprehensive enough to take in all liberal-minded people of every persuasion who believe in the free quest of religious truth.

Another interesting contrast was furnished by the two speakers Thursday afternoon. Rev. Charles H. Lyttle, of Omaha, spoke on "The Prophetic Function of the Church and the Modern Demand for Efficiency." Mr. Lyttle is bland, professorial, deliberate and self-possessed, and his main thesis was that the Church must not be hampered by the demand for efficiency, which, in common speech, means numbers, but must be left free to perform its prophetic function. Then came Preston Bradley, of the People's Church, of Chicago. It was stated from the platform that Dr. Bradley speaks to three thousand people every Sunday from the stage of a theater, which is his pulpit, and has been doing so for ten years. One can easily understand why he draws such an audience. He is short of stature and rotund of form, with a round, smooth face and long, leonine locks which he knows how to make the most of as an asset. He is all fire, energy and movement on the platform, and his bubbling spirit finds expression through a clear, sonorous voice. His topic had been announced as "Liberalism in the Middle West," but he spoke for more than an hour without ever touching it. His address sparkled with numerous epigrams, which a constructive, analytical thinker might make seed-thoughts for as many different sermons. He pleaded with all the fervor of an old-fashioned evangelist for the kind of preaching that will feed the souls of men. But he strangely failed to give a demonstration of what he meant. After it was all over I searched in vain through my notes and my memory for a single positive, affirmative, constructive statement of faith upon which any hungry soul might make so much as a light lunch! One of his epigrams was this: "It's a good thing for a preacher to keep his people guessing." Bradley does that, all right. I am still guessing what he was driving at. But that he is an entertainer there can be no doubt.

At the closing session in the evening the Jewish brethren had their turn again, Rabbi Jacob I. Meyerovitz, of St. Paul, speaking on "Liberal Judaism and the Jewish Contributions to Liberal Religion." The last address was by Rev. Augustus P. Reccord, Unitarian, of Detroit.

I almost forgot to speak of something, not a part of the Federation program proper, which impressed me not a little. For the program of the Universalist Convention on Tuesday afternoon, a unique symposium had been arranged, calculated to bring out sharply the salient features of the three types of modern religious thought, liberalism, evangelicalism and fundamentalism. Horace J. Bridges, leader of the Chicago Ethical Society, spoke for the first. He is a fine thinker, and it is unfortunate that his splendid ideas are handicapped by a certain lack of clearness in enunciation. Dean Herbert L. Willett, of the Disciples Divinity House, University of Chicago, championed the evangelicals, giving a delightful demonstration of fearless Christian gentlemanliness. Last of all came Rev. Paul Riley Allen, pastor of North Shore Congregational Church, Chicago, and president of the Fundamentalist Ministers Union. His address would have been stronger had he talked less in the first person, and explained in clear-cut statements just what Fundamentalism is. But it was a meeting tense with interest from the beginning; and one went away convinced that American Christianity is standing on the very verge of a new crisis.

These are great days in which to be alive!

The Life of Clara Barton*

John van Schaick, Jr.

AFTER ten years of waiting, there comes the "definitive biography of Clara Barton," by her cousin and literary executor, the Rev. Wm. E. Barton, D. D., the distinguished Congregational preacher of Chicago. The vaults have been opened, the forty odd boxes and bales of papers and letters have been brought out, and these seven hundred and thirty-six pages are the result.

The price seems high, and the delay long, and the pages many to those who would like to have the masses of the people know and appreciate the work of Clara Barton, but perhaps a cheaper edition will follow.

This book by Dr. Barton is intensely interesting. It is doubly so because the author lets Miss Barton tell her own story wherever this is possible. And the story moves through almost a hundred years of vital American history.

Dr. Barton is master of clear, vivid English, and could not be dull if he tried. He handles well the enormous amount of material in his hands and the story never drags.

As might be expected from a kinsman who loved her, who entertained her in his home, and who had full faith in her, he eulogizes her. And yet through the eulogy her limitations appear. She was self-conscious. She was an individualist. She couldn't work under direction. She couldn't play on a team. She had no gift of organization. She kept everything in her own hands. She was about as weak as General Grant in picking out some of her advisers. And as General Grant, with the undying glory of the Civil War about him, suffered from the administration of the Presidency of the United States, Clara Barton, with similar glory from fields of war and disaster, suffered from the administration of the presidency of the Red Cross.

Controversy over some of these matters has had a tendency to make us forget the central fact, which Dr. Barton sets in the very title of the book and makes clear in the second volume, that Clara Barton was "the founder of the American Red Cross" and as such is entitled to the gratitude of the entire world.

No part of the story of her life needs more to be emphasized.

During the Franco-Prussian war, Clara Barton came into contact with the International Red Cross Society and with the Treaty of Geneva, on which it was founded. When Europeans expressed surprise that the United States had not ratified the Geneva Convention, she replied that practically nobody in the United States knew anything about the Red Cross, and that she herself had never heard of it. She determined to do what she could to get the United States to ratify the treaty.

For years, however, after her return to the United States she was ill with nervous prostration.

In 1877 the approach of another war in Europe, that between Russia and Turkey, brought her from her retirement. She wrote to the officials of the International Red Cross for advice about starting the Red Cross in the United States. In reply they told her that the attempt along this line of the Rev. Dr. Henry W. Bellows had failed. They commissioned her to undertake it and gave wise suggestions. This correspondence is as important historically as anything in the work.

To those of us who know anything about Washington, with all of its converging lines, overhead and underground, of influence, pull, conflicting interest, selfish advantage and patriotic service, the story of Clara Barton's fight, almost single-handed, for the Red Cross, is full of pathos and of inspiration.

She had to meet the indifference of our people to things outside the United States, the deep-seated fear of "entangling alliances," the previous refusal of the United States to ratify the Geneva treaty, and the difficulty of getting anything new through such a huge machine as the United States Government.

"I had previously found," she writes, "that the subject had once come before our Government and had been declined by President Grant and his Secretary of State, Mr. Fish. This record stands in my way and is the greatest difficulty I shall have to meet and overcome, If it never had been presented at all, and I had thus no former decision to reverse, I should hope for a comparatively easy task. This adverse decision I hold to have been the result of a hasty and improper presentation of the subject . . . and from a lack of a full understanding of the system."

"The Government of so vast a country as the United States," she explained to her Swiss correspondent, "is a great body to move, and in order to accomplish anything under it, it is necessary that one have some knowledge of it, some weight with it and an endless patience and perseverance."

She had an interview with President Hayes and with his Secretary of State, Wm. M. Evarts, but the whole thing came up to Frederick Seward, Assistant Secretary, for advice. He, however, had been Assistant Secretary for his father and for Hamilton Fish when the matter had come up before, and he referred Miss Barton to the record. She was too wise to press the thing to a decision which she felt would be adverse and which would establish another "precedent."

The first real encouragement came from Blaine when he became Secretary of State for Garfield. "Why did not President Hayes push the matter through?" said Mr. Blaine. "Because of the Monroe Doctrine," replied Miss Barton. "But," said Mr. Blaine, "the Monroe Doctrine was not made to ward off humanity."

Dr. Barton shows us the skill as well as the courage with which Clara Barton worked to induce the Government to ratify the "Geneva treaty." She went from man to man, from officer to officer, explaining what it was. She printed the essential facts in a pamphlet and distributed it. She seemed at the point of succeeding when Garfield was shot and Blaine

*"The Life of Clara Barton, Founder of the American Red Cross," by William E. Barton. Two volumes, illustrated. Price $10. For sale by the Universalist Publishing House.

retired from office. She took it up over again with Arthur. She worked steadily with the Committee on Foreign Relations of the Senate.

What Dr. Barton says of the part she took is only a statement of fact:

> "It is important that this book shall make plain by means of all necessary emphasis, and if need be by reiteration, that the United States did not come automatically or promptly into the sisterhood of nations associated under the banner of the Red Cross. From 1864 to 1881 was a period of seventeen years. The United States was the last of the great civilized nations of the world to ratify the treaty. It is also important to make plain that the work of securing this tardy recognition of the Red Cross on the part of the United States, did not devolve upon an organization in this country or upon a group of people laboring together. If ever a great enterprise came into being as the result of the persistent, indefatigable effort of one person, that result was achieved by Clara Barton, in securing the adhesion of her own country to the international agreement which included the Red Cross."

All that Dr. Barton says about the relation which the work of Clara Barton bears to the stupendous development of the American Red Cross in the Great War will be read with sympathy and appreciation by most Red Cross workers of to-day.

How did it happen that Clara Barton was able almost single-handed to bring about the entrance of the United States into a World Association when it had once refused?

It was largely because of the prestige and standing which she had gained during the Civil War, upon the lecture platform after the war, and in relief work in Europe during the Franco-Prussian war.

Analyzing much of that work, its proportions dwindle. It was performed by a lone woman, "carrying on" by herself, doing with her own hands and the hands of a few assistants what thousands of trained workers were needed to accomplish. But she was lucky in getting to important places when important things were happening.

She got up to what we now call "Advanced Surgical Posts" and "Casualty Clearing Stations."

When the old soldiers heard how Clara Barton was at Fredericksburg, how she crossed the pontoon bridge under fire, how she labored under shot and shell with the surgeons, they were her devoted friends for life.

She was lucky, but she was also shrewd and courageous. And withal she was driven on by an untiring desire to help the boys and to minister to their sufferings.

These chapters of Dr. Barton which deal with the Civil War make plain the character of her work and explain why her name is seldom found on the war records and why she is never mentioned among the nurses. She would not let herself get entangled in a huge nursing machine. She was a free lance with a truck full of blankets, clothing and materials for hot broth. After many a battle, her soup and crackers were the first food the wounded who were along her part of the front had.

It would be disastrous to-day, in war relief work, if everybody insisted on working as Clara Barton did in the Civil War. But it would be more disastrous if we did not catch and hand on her spirit.

One who reads this book will not forget soon the chapters dealing with the old home at Oxford, with the sturdy father and his memories of Indian wars, the little country school, the Universalist church, and the brothers who worked with these other agencies at her education. Tearing bareback over the pastures on the spirited horses, learning to use hammer and hatchet as well as spelling book, getting a deep and abiding faith in "the one God and Father of us all," the timid, self-conscious child was getting ready for her work.

Though her letters and lectures never lose the grandiloquent style so popular in her childhood, especially in those country districts where people read, when occasion demanded Clara Barton could write a clear, concise, convincing statement, several of which Dr. Barton includes in his work.

I wish that I could pass by the chapters dealing with the reorganization of the Red Cross. Dr. Barton practically says that the investigation of the Red Cross and of Clara Barton came to an end because there was nothing to investigate. I am sorry to say that this is not true. There unquestionably was mismanagement of funds. I happen to be familiar with the records. I have seen the old letters. I know all about the purchase of the Indiana property on which Dr. Barton touches so lightly. It was a wretched piece of business, and Clara Barton wanted to leave the country if it all had to come out. In recent years attempts to get appropriations from Congress for memorials to Clara Barton have been defeated by intelligent, honest, honorable people who believe that Clara Barton was not worthy of a memorial. I can not agree with them.

We must not ignore the life work of Clara Barton because of what happened in her old age. Bad advisers, faulty accounting, and the vanity of a very old woman who had received the adulation of two continents, are responsible for what happened.

We must never forget that to Clara Barton her life and the life of the Red Cross were identical. If she took a deed in her own name instead of in the name of the Red Cross, she might easily have thought that in this way she could best serve the organization which she loved.

This fact also must be remembered, that, after everything was disclosed which could be disclosed, she was offered the position of honorary president of the Red Cross for life with a living salary, but refused it.

If she had taken the place, it would have been better for her and for the organization which she founded. At least the people who knew all the facts offered it to her.

Dr. Barton frankly says:

> "The present author has no hesitation in saying that the time had come for Clara Barton to retire from the active work of the administration of the American Red Cross. The organization had grown well beyond the ability of any one person to manage it in the way that Clara Barton had managed it so successfully in its earlier years. On her return from Cuba or St. Petersburg she ought to have retired, accepting the honorary presidency, and giving over the control and active management to younger people. The author has witnessed in not a few instances the pathetic struggle which goes on in the minds of elderly people on their prospective retirement from positions which have outgrown them. It is a situation nothing less than tragic. A person long identified

with an organization comes easily to believe either that he can not get on without it or that it can not get on without him. Clara Barton had come to believe the latter about the American Red Cross. She was mistaken."

Dr. Barton's chapters dealing with her "Closing Years," her "Personality," her life "At Home," and "Her Religion" are full of interest.

That on "Clara Barton's Religion" will be published in full in a later issue of the *Universalist Leader*.

It reveals her as I knew her personally, strong in the faith of Universalism, devoted to the memory of the Universalist church in Oxford, but not active in support of church organizations. Dr. Barton tells of her regard for the Congregational Church and her desire that Universalists, Unitarians and Congregationalists should get together. I am sure that he expresses her views accurately.

At one time she presented me with a copy of her book on the "Red Cross" and inscribed on the fly leaf, "To my friend Rev. John van Schaick, Jr., in memory of the faith that has sustained us. Clara Barton."

At the head of an organization dependent for support on the voluntary contributions of all sects, she cultivated friendly relations with all.

We never saw her in the Universalist church at Washington, but she became acquainted with pastor and people, invited them to her home, exhibited keen interest in the work, and never hesitated to declare how much her Universalist faith meant to her. The three clergymen who officiated at her funeral in Washington, Mr. Curry, Dr. Couden and the writer, were all Universalists.

Referring to her retirement from the Red Cross Dr. Barton says truly:

> "If Clara Barton did not bear this sorrow like a philosopher, she bore it like a Christian. The author has searched her diaries and most intimate papers of this period without finding in any of them any spirit of personal resentment or desire for revenge.
>
> "But he records with sincere admiration for this noble woman, the author's friend and kinswoman, that in her conversations with him in the years that followed and in her diaries and intimate self revelations of her private papers, he has found no word that seems inspired by selfish ambition, by personal resentment or by any unworthy motive."

In a letter to a friend in 1861, she described vividly the funeral of Colonel Ellsworth, shot at Alexandria, the first victim of the war. One memorable passage reveals her deepest faith:

> "I stood at the Treasury and with my eye glanced down the Avenue to the Capitol gate, and not one inch of earth or space could I see, only one dense, living, swaying, moving mass of humanity. Surely it was great love and respect to be meted out to one so young and from the common ranks of life. I thought of it long that day and wondered if he had not sold himself at his highest price for his country's good, if the inspiration of *'Ellsworth dead'* were not worth more to our cause than the life of any man could be. I could not tell, but He who knows all things and ruleth all in wisdom, hath done all things well."

In extreme old age, she was the gracious lady of the old school, keeping a kind of court at Glen Echo, with satellites and retainers about her and staunch friends going out to visit her. In these years, especially, she exhibited what St. James calls "the surpassing grace of kindness."

Shrewd, quiet, strong-willed, ambitious, patient, persistent, courageous, the quality of kindness fused all together and made the real Clara Barton.

Much fairer than a kinsman is apt to be, a master of interesting narrative, in possession of all the facts of her long and useful life, the author of the "Parables of Safed the Sage" has done his best work in these volumes, and has given us something of permanent interest and value.

Editorial Correspondence

OF course there are Front Porches everywhere excepting in those benighted lands where there are none! And there are all sorts and conditions of porches—the kind just big enough for two sympathetic souls, and the kind big enough to accommodate a convention, and, most important, without being selfish, but just efficient, the kind big enough for just one. I recall some of these. One of the most alluring front porches was an ancient sequoia stump on the edge of an awe-inspiring gorge in the Sierra Nevada Mountains, and another a fallen cocoanut tree right on the edge of the ocean at Miami Beach, and yet another, a big boulder in a wide field on top of a small mountain in New England, and still another on the deck of a ship in mid-ocean. It is astonishing what wonders may be seen from any of these, with the help of the imagination. There is really very little use traveling the world over and spending good money, when sitting almost anywhere a world of incident and life flows in a ceaseless current before you.

I have been sitting, off and on, upon my own good front porch here in the Magic City, and it has worked many a magic upon me, causing me to sail in airplanes over sea and land, to peek into the hearts and minds of my fellow creatures, to listen to the soulful voices of the birds, and to read their autographic messages as they write them against the sky in their erratic flight, and to learn how great and good, and how ultimately beautiful is this big world, and how elementally fine are the little people in it.

* *

And now I am saying farewell to this porch among the pines and palmettos for a little time, to find a new porch away up North among the beeches and the birches, the mountain ash and the maples. And there will be sunshine and cloud pictures there even as here, and there will be people, different perhaps, but, after all, just plain folks who are the same the world over, in their heart of hearts, with their sacred loves and foolish jealousies, with their generosity and their greed, their aspirations for the good and their revolt against the bad. There is one conclusion of my mind

and heart which has been confirmed during these sunny winter days—where every day makes real the dream of those who spend six months of the year trying to keep warm, of a place in which it is always the good old summer time—without any orthodox post-mortem reflections, and that is that Miami is a very good place to spend your life—and spend your money!

Miami is a good deal of a kid! The oldest inhabitant is still in knickers, which applies to both the masculine and feminine genders! One has to have been here only a quarter of a century to receive the supreme degree of "the oldest inhabitant." While where I am going, up North, within the sacred circle of the Pilgrim Fathers, there are only a few who can not hark back to 1620, and claim descent from a father who came over in the "Mayflower." What a wonderful ship that must have been to carry all those people; the giant "Majestic" in comparison must have been like unto a row-boat! But it is fortunate for America that so many came accoutered with such personal courage and such sterling principles which they have stamped upon succeeding generations, thus helping to develop the finest nation and the most glorious people —America and Americans.

* *

One reason why I like the Miamians is because they are Americans with some of the rigor and harsh, hard corners knocked off. I like to read about those old Pilgrim Fathers, I like their splendid if severe courage, their integrity and unwavering principles, even if they were narrow in their vision; I like them, but, thank the good Lord, I do not have to live with them! They have done their work in their own time and their own place, and I do not feel that I have degenerated when I say that I prefer to live in Miami with Miamians. And I say this with a full consciousness of the faults and limitations of my neighbors and friends in this land of perpetual sunshine.

People here are so young, so immature, so kiddish, that they are funny! But these qualities of youthful extravagance in money and speech need but the tempering and training of years to be turned into good metal. As is always the case in new communities, we have to deal with extremes of social, political and religious opinions. People coming from other communities and of necessity casting off the old social and religious restraints, seem to take great delight in swinging to the opposite extremes. The ultra conservative immediately becomes ultra radical; the radical is moved to temper his radicalism till he finds out where he is at; and the orthodox, being thrown with a new set of people, and finding them pretty good, becomes willing that a larger proportion shall be saved! And those who find that some people do not agree with them are prone to intensify their orthodoxy and so get rid of troublesome companions by casting them upon the mercy of God with recommendations to severity!

* *

But here we all are in this beautiful city of the tropics; we have come from everywhere, and some from nowhere in particular. We are here under new conditions and in new relations, and the job of all of us is to help make a city fit to live in. And primarily it is all a matter of the people; we may have all the beautiful homes, the most wonderful streets, the purest water (by the bottle!), magnificent buildings, the most charming scenery, and a climate that is ideal the year round, and yet without people thrilled and inspired to unselfishness and high ideals, it were better to go out and camp with the Seminoles in the Everglades! And the job of our homes and schools and churches is to produce those people. We need not worry so much about what may happen to them in the future, for I fancy that God will have more to say about that than we do, but what is going to happen to them next week and next year, and what will happen to our city as a consequence?

This is my good-by to my Front Porch here among the palms for a little time, but, like other genial fighters, I shall "come back."

F. A. B.

The World in Washington

VI An Old Universalist Book

John van Schaick, Jr.

NOT long ago I found the Autobiography of Adin Ballou in a second-hand book store of Washington. And while I was debating about buying it, one of our ministers sent me a copy, saying it was worth reading. I didn't take it up for some weeks, but when I began it I could not let it go until I finished it. All one day on a train I was lost in it—going back to the beginning of the nineteenth century and coming on through that century almost to the end with a country minister who seldom had more than four hundred dollars a year, but whose influence was powerful while he lived and is powerful still in the pages of this remarkable book.

Dr. Charles H. Eaton of New York wrote of Adin Ballou: "I can sincerely say that in my moral and spiritual nature I owe more to Mr. Ballou than to all the ministers and men with whom I have ever come in contact."

Born on a Rhode Island farm, not far from Franklin, Mass., reared in the country, trained in the Orthodox faith, he became first a member and then a preacher of the "Christian Connexion." He and his people were prejudiced especially against the growing sect of Universalists. The usual arguments of Universalists had little weight with him.

Hosea Ballou, the elder, a third cousin of his father, for example, preached in Boston from the text in John, "Except a man be born again he can not see the Kingdom of God," and made the new birth accepting "Universalism." Young Adin Ballou published a spirited rejoinder. But he got hold of "Winchester's Dialogues on Universal Restoration." He was struck first by the fact that "unlike most of the Universalist publications there was not a sentence in it that seemed to denounce or ridicule what I called strictly religious convictions and feelings, regeneration, experimental

piety or consecration to God." Likewise the "moral grandeur" of Winchester's argument against endless punishment made an impression.

As he went on in his debates with Universalists he found he could handle proof texts as well as they did and even "to their frequent perplexity and discomfiture." "But I found I had one weak point to defend," said he, "and that was that an all perfect God, infinite in power, wisdom and love, who really willed the final holiness and happiness of all human kind and raised up Christ to redeem all, must needs ultimately to annihilate most of them as incurable sinners and so confess His impotency and utter failure."

On his knees before an "All Powerful and Loving Father," Adin Ballou became a Universalist.

What happened to him, how his own father had him deposed from the Orthodox Church, how he began preaching as a Universalist, all the circumstances and conditions of life in that part of New England a hundred years ago, make a fascinating story. But the significant and absorbing thing is the account of what the doctrine of the Divine Fatherhood did in his own personal development.

"As time passed by I came to understand more fully the practical meaning and value of the theological and ethical principles I had deliberately and conscientiously espoused and their adaptability to human conduct in all the departments and relations of life."

With Adin Ballou there seemed to be always an "absolute necessity of applying those principles as ruling forces to human conduct to secure the welfare and happiness of mankind."

He became well known as a reformer and philanthropist. The journal which he established and carried on with so much toil and sacrifice was called "Practical Christianity." As each new question came up he tested it by asking how it was related to the will of a Loving Father and the happiness and welfare of mankind. Thus he became a crusader for temperance when it cost something for a minister to talk temperance, an abolitionist when abolitionists were "vile fellows," an apostle of the peace movement and finally a Christian socialist and founder of the "Hopedale Community," or "Fraternal Community, No. 1."

All that he did and his reasons for it—the account of his failures as well as of his successes—he sets down faithfully in this autobiography.

We may smile a little in our superior wisdom at some of his futile social experiments, and recognize his intellectual limitations in the extreme positions he took, but one thing at which we can not smile is the fidelity and consistency with which he lived up to the light he had. I never have read a more moving account of the struggles of a consistent Christian than this story of Adin Ballou.

The great central truth which shines through the book is that which shines clear in the gospels, that there is no Christianity which is not "applied Christianity."

Another remarkable thing which ought not to be remarkable is that in all the work of applying Christianity, in all the good causes into which he threw himself, Adin Ballou did not get away from the closest personal contact with God and with Christ. Immersed in works, he did not lose his faith. Rather he gained more faith. And the explanation is that he did not neglect "the means of grace," the Bible reading, the secret prayer, the attitude of constant daily and hourly trust in God needed by nobody as much as by those who seek to "apply Christianity."

An interesting chapter for modern Universalists and one that furnishes food for reflection, deals with the Restorationist controversy and the way Adin Ballou and others like him who believed in future punishment but not endless punishment, were virtually forced out of the Universalist Church.

I confess that I would get a strong prejudice against such old Universalist war-horses as Thomas Whittemore with their apparent bigotry and intolerance if it were not for the editorial Whittemore wrote in the *Trumpet* Jan. 28, 1860, when the "Practical Christian" of Adin Ballou was discontinued:

"We have always felt a love for this publication. We did not agree with every word it uttered but we found little to disapprove. It has done us good and had we obeyed all its precepts we should have been a better man. By his practical Christianity he (Adin Ballou) has won us over to himself. In the days of the Restorationist controversy, thirty years ago, we were bitter to each other, but the bitterness has all gone from his heart and ours. He believes as he did and we believe as we did, but both have learned the law of love."

I wonder if this old Universalist book deceives me. Does Adin Ballou unconsciously paint a picture not true to life?

Do I give this autobiography too high a rank? If not, why do we not hear more about this book? Why do we not drink at this well of "Practical Christianity?"

Why do we not strengthen our hearts by talking often with this brave old man?

* * *

A STATEMENT

I STRONGLY feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth, cares for his child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world.

President Warren G. Harding.

By Way of Training

The tenth annual convention of the General Sunday School Association of the Universalist Church will be held in the First Church, Worcester, Mass., on July 16, 17, 18 and 19, 1922. Next following, the thirty-fourth convention of the National Young People's Christian Union will be held in the same place July 19, 20, 21, 22, 23.

The Papers of John Pererin

XXXVII The Spirit of Truth

WHEN we speak of the coming of the Spirit, we are apt to think of it as an experience superimposed upon life. We have grievously confused our thinking upon this as upon many other things by overstressed and unreal distinctions between natural and spiritual, as though the spiritual were unnatural. There is no such thing as *supernatural*, if we understand the term *nature* aright. The natural and the spiritual are one in the unity of life. The spiritual life is the natural life raised to a higher Power, to a higher scale, to a new intensity. It is a springtide of life that touches a new high-water mark. But there is no real break between the natural and the spiritual. What we call the life of the spirit belongs to the nature of things, and the passage from natural to spiritual is as natural as that from childhood into adolescence and from adolescence to maturity. But the passage has to be made, the unseen rubicon crossed, if ever we are to attain to the fulness of life.

It is said in the Fourth Gospel that the Spirit guides us into all the truth. And this supplies us with a good instance of the way in which the Spirit affects our life. There are none of our natural faculties that are incapable of education, of extension, of being made far more sensitive and efficient than they actually are. For instance, if you go for a walk in the country with a landscape painter, you will discover that he sees tints and tones that escape you. I read a little time ago how in the course of recent centuries the musical ear has been sensitized to perceive ever shorter intervals of sound. This is of course largely a matter of practise and use; and it is undoubtedly true that few of us ever learn to use our faculties to the full range of their capacity. Now the coming of the Spirit entails a quite definite increment of power and scope to our faculties; and the increment is of that peculiar quality which enables the artist to see not only unaccustomed tones and colors, but everything luminous and afire with God, and the musician to hear not permutations and combinations of sounds only, but the echoing music of the spheres. The Spirit extends, sharpens, sensitizes our faculties of perception, so that we see not only objects of sense more truly, but through them the deep things of God.

And among the rest, it reinforces reason. It makes it surer, more efficient, more instant in its operations. For it unveils to it a rationality deeper and more assured than the rationality of a short-length logical process. There is a narrow hard-faced rationality abroad which is well-spoken of by some people—they presume to call it practicality—which can calculate very shrewdly the chances of the game two or three moves ahead, but which ends in sloughs and quagmires and causes the ultimate business of life to miscarry. But the spirit-informed reason has a long-range rationality, which sees things in their deeper, more fundamental relations—sees them, that is, not in their relations to one another in time and space only, but against their eternal background—and so reaches judgments that are sounder and more solid than those of your presumed "practical" man.

The intuition and instinctive powers are reinforced in the same way. It has been said that reason is valid only in the realm of causation, that is, in the region of causes and effects; and that for the ascertainment of truth in respect of beauty, affection, and other precious things that go to make up life, other organs are required. This is the field of intuition; and the faculties that have to do with it are not yet fully understood. Yet they are in us—the sources of those swift flashes of insight, those sudden unbidden perceptions, those unexpected, unheralded assurances, those calls and constraints of duty which constitute the greater part of life. We do not know much about their working, but they are in some sort receiving instruments by which wireless information reaches the soul. And these organs of perception are so sensitized by the incoming of the spirit that we are enabled to receive direct messages from beyond the bounds of time and space which bear upon them the authentic word of God.

There is another fact to be remembered in this connection. "Religion was born in fellowship," said George Meredith; and it is no less true that fellowship is a condition of a sound and sure perception of truth. It is only by comparing notes, by pooling our experiences, that we can correct the bias and the exaggerations which spring from our personal idiosyncrasies. Any one who has sat through the evidence in a court of law knows that the event as a particular witness observed it is never quite the event that happened; and the truth as it is is never quite the same thing as the truth as I see it. We have to make common cause in the great inquiry if we are to avoid eccentricity of belief or behavior. The solitary unattached believer becomes a religious crank. But fellowship may, like our mental faculties, be raised to a higher power. And that was probably the supreme gift of the Spirit at Pentecost. A new quality of fellowship was developed, something vastly profounder and more organic than the fellowship we achieve upon the secular plane—the fellowship which became the Church, but which the modern Church hardly knows. And this spirit-created fellowship is the supreme organ for the discovery of the truth. A new whole is created which adds something to the stature and the power of the individuals who constitute it. We have yet to explore the psychology of fellowship—the psychology of the *crowd* we have to some extent understood, but that is another story—and most of all do we need to penetrate the meaning of that deep word: "Where two or three are gathered together in My name, there am I in the midst of them." For in the spirit-informed fellowship there is always a super-presence, a subtle but intensely real Something or Somebody that brings a gift of light that never was on land or sea, in which we see rare things that are hidden from sense. I know a little group of people who hold that truth is found by hard thinking and hard praying in fellowship—and I

believe they are right. Does not St. Paul say that it is with all the saints that we are to apprehend the height and depth, the length and breadth, and to know the love of Christ which passeth knowledge?

Now in all this we have the conditions of that supreme experience that we call revelation. Concerning this great matter we shall try to think in the next paper.

O Spirit of Truth, we who are so easily persuaded that man can live by bread alone and that man's life consists in the mu titude of the things he possesses, desire Thee to show us the things that are unseen and eternal. Reveal to us that quality of Life which is hidden with Christ in God, and give us a vivid experience of that life so that we may be weaned from all desire save for the word that cometh forth from the mouth of God, which is the truth that shall make us free. Amen.

"Child vs. Parent"*

THE private home is the public hope and no nation can rise higher than the level of its home-life," writes Dr. Wise in the opening chapter of "Child versus Parent," a book which it would well repay every mother and father to read.

"A new science has arisen, which commands parents not only to honor their sons and their daughters, but so to honor life in all its sanctity and divineness as to leave a child unborn, if they be unfit for the office of parenthood." "Some day," he predicts, "we shall surround marriage and child-bearing with every manner of safeguard and the major findings of eugenics will be embodied into law and statute."

Whatever view may be held as to the duty of parents as "hereditarians," Dr. Wise makes plain that there can be no question as to their obligation to provide their children with proper environment, and points out that the least some parents can do is through environmental influence to neutralize the heredity which they have inflicted upon their children. In this connection, and throughout the book, he limits himself to a discussion of conditions in homes where parents can consciously influence the lives of their children, not in homes where the whole problem of life revolves around breadwinning.

Environmental influence is more than a mouth-filling phrase. Parenthood and the begetting of children are not interchangeable terms. The Hebrew derivation of the word child associates it with the word builder, parents being not the architects of a moment but the builders of a lifetime. That this involves the physical side of the child's well-being goes without saying, but far more it concerns his mental and spiritual self. How few parents, for example, take their children's amusements seriously. They seem to think that if they have censored the theaters which they attend, or have forbidden them to witness immoral plays, their duty is done. But to call a halt to pleasure-madness is not enough. It is the business of every father and mother to guide the recreation of their children into wholesome and creative channels.

"When we, the elders of this day, bemoan the want of unity between our children and ourselves, let us not be so sure of our children's unworthiness, but rather ask ourselves whether we are worthy of their reverence," Dr. Wise gives warning. Conflicts which apparently begin when children are fourteen, sixteen or eighteen, may often be traced back to causes long anterior. The father who is nothing more than a cash register is undeserving of honor from his children, however goodly be his gifts to them, and the mother whose life is given to the trivialities and inanities of every season's mandate, merits not her children's reverence, despite all Biblical injunction. How many parents are equal to the wisdom of the heroic Belgian mother who would not permit her children to leave Belgium in the hour of its deepest stress and suffering? "We intended to take our children to England for safety," she said, "but when we remembered that in the future they might hold important positions in our country and perhaps be influential in leadership, we did not want them to come to this work ignorant of what our people have undergone and suffered during this terrible war. They would not have known because they would have spent all the period of the war in pleasant living in England. When we thought of this, we felt with sinking hearts that we owed it to them and their country to keep them here, though we knew and know now that there is great danger."

Difference of opinion is the cause of many a conflict between parents and children, for in the home, as in the world without, we have not mastered that high art of patiently hearing an opinion different from our own. Parents, because of their fuller years and the circumstances of protective parenthood, are conservative, while children, on account of their freedom from responsibility, are prone to be radical. Parents are apt to think that things are right just because they always have been, or wrong solely because they have not been before. Children, though they do not know it, or know it only in part, face the great tests and challenges of life, rejoicing that these are to be their experiences, their problems, their tests. Parents view these self-same challenges and are deeply concerned lest they prove too much for their children and leave them broken and blighted upon life's way. They would bestow upon their children the unearned fruits of experience, forgetting that it is the inalienable right of youth to blunder, and that blundering is a wise though costly teacher.

There is no school, no testing-place like the home. No one greatly succeeds in life who fails in his own home, not merely because the rewards of the world can not compensate for the failure of the home-life, but because no successes without can save from utterly tragic failure him who has failed within the home. The Messiah is born when the hearts of parents and children are turned to each other in reverence and selflessness. For then it is that the home is brought nearer to the presence of God, and that clashing and conflict end—when, in the word of a noble teacher of our generation, it is remembered that "the child is itself a gift, first to parents out of the infinite, then by them to the eternal."

*Abstract of a book by Dr. Stephen S. Wise, of the Free Synagogue, New York City.

PARABLES OF SAFED THE SAGE

The Parable of the Red Card

THE daughter of the daughter of Keturah had Measles. Then came the Board of Health and tacked up a Red Card. And the daughter of Keturah said, We once had Liberty Bond posters, and then Red Cross posters, and then Near East posters, and now we have a Measles Card.

And for certain weeks she remained at home, she and her little brother, and the small baby girl that came lately to be a joy unto us.

But there came a day when she came running unto my Study. And she cried, Grandpa, the Board of Health came this morning, and took down the Red Card; and Mother says that I may come and play with you.

Then did I close my book, and go with her.

And we stepped out where the grass was green, and she said—

See how green and soft the grass is? Would you like to have me turn some Somersaults?

And I said, Go to it, my dear.

And her golden curls went down into the grass, and her little heels flew up into the air, and she turned Somersaults.

And she laughed, and I laughed.

And she said, Grandpa, the Red Card is down; but my little brother has been compared to My Measles and we both have been compared to German Measles and to Whooping Cough. So the Red Card may go back to-morrow, or any day, but This Day is Mine.

When she said that she had been compared I knew that she meant exposed. And I thought she spake wisely.

And she said, Mother said that she and Grandma were going to Lunch together at a gathering of the women to help somebody, and that I might lunch with you if you invited me.

And I said, Thou art invited. Shall we go unto the Restaurant where we have been before?

And she said, Grandpa, there is a Swell New Restaurant; shall we not go there?

And I said, We will.

And she said, Remember, Grandpa, I have been compared to Whooping Cough and to German Measles and my little brother had been compared to my Measles, and we know not when the Board of Health will come back, and put up the Red Card again; but This Day is Mine.

And we went to the Swell New Place, and whatsoever the damsel wanted, that did she order; for That Day was Hers.

And this I thought as I considered the matter, that all of us have been compared to a great many uncertainties, neither doth any man know what the morrow shall bring forth, nor how soon the Board of Health or something worse may come, nor what shall be nailed up beside the front door. But beloved, This Day is Ours. This is the Day that the Lord hath made, and the only Day that ever is the Day that is called To-day.

This Day is Thine, beloved. Use it and rejoice in it, and give it over to Love and Service and fail not to find Joy in it: for thou knowest not what shall be on the morrow, and This Day is Thine.

A SERVICE OF DEDICATION

The Rev. Edward A. Lewis

The Scripture

And Jesus took a child and set him in the midst; and when he had taken him in his arms, he said unto them, "Whosoever shall receive one of such children, in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."

And they brought little children to him, that he should touch them; and his disciples rebuked those that brought them; but Jesus saw it and was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

And he took them up in his arms, put his hands upon them, and blessed them.

The Meaning of the Service

This church rejects the sacramental interpretation of all religious ceremonies. For us these things have no meaning aside from the inspiration they produce to nobler living.

But with growing intelligence and more enlightened minds, we are coming now to understand that we establish right relationship with God only as we make justice and love the basis of our human relations with our fellow men in our social and community life; and we know that whenever we are brought together to participate in common acts of love and service the bands of community life and brotherhood are strengthened.

And so, this . . . (morning, afternoon, evening) we have come here to bless, with other people, a solemn moment in human experience. Nothing means so much to the life of an individual, perhaps, as the advent of a little child. Henceforth he liveth not unto himself alone but also, in a new sense, unto others.

And the child comes not only into the life of his parents, but into that of the church and the community as well. It is, therefore, right and proper that we should at this time, as members of the family, the church, and the community into which these children have been born, here publicly attest our desire to fulfill the obligations thus devolving upon us.

(Here the parents with their children will rise.)

The Dedication

Recognizing these little ones to be not only our children but also the children of God, we realize that they are the rightful heirs of all that is divine, and we do hereby declare it to be our earnest desire and solemn purpose to help them to that richer, fuller life which is their inalienable heritage and true destiny.

With this water which is the emblem of that purity which the heavenly Father desires in the souls of all His children, let us now dedicate these children to pure and noble living and to God.

(To the parents) Name this child.

—— —— —— in the faith, fellowship, and hope of the gospel, I dedicate thee to God, our Father in heaven.

The Prayer

O Thou Infinite and Everliving God, who art not only our God and Father but also the God and Father of our children, we rejoice in the faith that these little ones are destined for divine life. Grant unto them, we pray, healthful bodies, good understandings, and sweet dispositions.

We realize that the development of these new lives will be greatly influenced by the acts and lives of those around them and the circumstances which surround them in their youth. Help us all, O God, to fulfill our social obligations for the sake of the younger generation.

Endue these Thy servants with wisdom from above. Help them in Thine own best way to consecrate to Thy service these cherished gifts of Thy goodness. By Thy Holy Spirit aid them, and all of us here present, so to live before Thee in love and obedience as to help, in whatsoever measure we may, the cause of Thy blessed kingdom. Amen.

The Benediction

The peace of God, which passeth all understanding, keep our minds and hearts in the knowledge and love of God, and of His Son Jesus Christ; and the blessing of God, the Father, be amongst us and remain with us always. Amen.

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

IN MY GARDEN

I have a little garden (in a corner of my mind),
And often when I'm lonely, wandering through it I find
A straying bit of gladness, like an alpine flower rare,
And often bits of wisdom, that I didn't know were there!

Pettis Lewis Montgomery, in Nautilus.

THE LOST NECKLACE

ONE bright, still day in spring Christopher finished painting his martin house. He gave the neat little building a last stroke of the brush and drew a long breath. "There," he said to Lila, who with her doll stood looking on, "I'll leave it in the sun to dry; and then father is going to help me put it up on the pole. If the martins don't like a house like this, they must be hard to please!"

Lila came closer and peered admiringly at the gay little cottage, with its glistening roof and green shutters.

"How should you like to have a house like that to live in?" she asked Elizabeth, her doll. Elizabeth did not answer. She looked proud and pleased, just as she had looked ever since Lila gave her a necklace of blue beads. The beads were becoming to her flaxen hair and blue eyes. It was not an ordinary necklace; the beads had once been part of a string that belonged to Lila's grandmother. Bead after bead had disappeared, until the necklace had become much shortened, but to Lila's joy there were beads enough left to make a necklace for a doll.

"As soon as the paint is dry," Lila said, "you shall peep inside, Elizabeth, and see what the house is like."

The bird house dried in the sun all that afternoon and the next day Lila pushed Elizabeth's head through the tight little door and reported that the doll was much pleased with what she saw. Then on the third afternoon father and Christopher put the house in place. Before a week was over a happy pair of martins had begun to build there. Christopher watched them nearly all day long. But Lila was too much troubled to take any interest, for in some way Elizabeth had lost her lovely blue beads. Lila had missed them one night when she was putting the doll to bed, and though she had searched for them she had not found them.

Poor Lila was downcast. No doll in the neighborhood had ever owned such a treasure, and now it was gone!

"Look, Lila," Christopher said one day; "those two martins act just as if they had always owned that house, don't they?"

Lila looked mournfully at the gay little cottage, where the birds were fluttering in and out at door and window. She nodded and then went on thinking about the lost blue beads. "The string must have broken," she thought, "while I was walking in the woods or wading in the brook. Where can that necklace be?" she said for the fortieth time.

The summer came and went. Several pairs of martins built happily in the gay little house and raised their families and flew away. Lila still grieved over the lost beads, but she had long ago given up looking for them.

Autumn, and winter too, went by, and in early March Christopher set the ladder against the pole in the back yard.

"We'll have a housecleaning for the martins," he said. "Do you want to help?"

Lila was willing. While Christopher went for the paint she mounted the ladder with Elizabeth under one arm and with a long-handled brush under the other. "We'll do a little dusting," she told her doll.

In a few minutes she was busily brushing trash from the bird house. Twigs and leaves came tumbling out, and a good deal of dust went flying.

"Why, there comes a whole nest," Lila said to herself. "Here, Elizabeth, reach inside, and see if you can pull it out." She pushed the doll's hand through the little door and scraped the nest forward. As it came out she lifted it up on Elizabeth's hand. When she did so she suddenly cried, "O-o-oh!" and almost dropped the doll; for there, shining in the sunlight, woven in and out among the strings and twigs of the scrubby little nest, were the lost blue beads!

"Christopher! Christopher!" Lila called. "Come here and see what your funny birds left behind for Elizabeth and me!"

Christopher came running. When he saw the little brown nest with its queer lacing of blue he gave a whistle of astonishment.

"How did they get hold of your beads?" he said.

Lila was thoughtfully fingering the nest.

"I think I know," she answered. "I remember now. Last spring when you painted the bird house I pushed Elizabeth halfway through the door so that she could look in. The necklace must have come unclasped and fallen inside."

Christopher laughed. "And the sly martins just picked it up and made it into their nest," he said. "It seems a pity to pull it out; see how cunningly it is woven in."

But Lila was sure that the martins would not care, and besides they surely would build a new nest any way when they came back.—*Mary Louise Wilmer, in Youth's Companion.*

* * *

A prisoner in a Western case was hard to satisfy, and juryman after juryman was asked to leave the box. However, at last swearing in of the jury was completed. Then the prisoner leaned over the dock and sought the ear of his counsel.

"The jury's all right now, I think," he whispered, "but you should challenge the judge. I've been convicted under him several times already, and maybe he's beginning to have a prejudice."—*Harper's Magazine.*

Young People's Christian Union

THE DIRECTOR'S DATES

June 11. Spencer, Mass.

June 14. Old Colony Association, North Weymouth, Mass.

June 18. Morning, Woodstock, Ohio; evening, Plain City, Ohio.

June 19-20. Ohio State Institute and Convention, New Madison.

June 21. Galveston, Ind.

June 22. Logansport, Ind.

June 25. Junction City, Kansas.

June 30-July 2. Texas Convention, Elgin.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Maine.

* *

A LITTLE PAGE OF PROFITABLE TALES

A True Story with a Moral

Once upon a time there was a Universalist church which had no Y. P. C. U. The minister did not believe it was necessary; most of the Sunday school officers and teachers thought that the church school could serve all the needs of the young people; the parents were sure that their sons and daughters had enough to do at school and elsewhere without going to church a second time every Sunday.

And then all at once they discovered that twenty-five of these young people were attending regularly the Christian Endeavor meetings in a neighboring church, which is a good place to go, but not a good place to develop life-long loyalty to the Universalist Church and its faith and its service.

So these people who had become wise, even wise enough to acknowledge their mistake, said, "We must have a Y. P. C. U. in our church," which thing they did, and for about four months now there has not been a meeting of the Young People's Christian Union in that church at which less than twenty have been present.

And the Sunday school is better than ever.

A Testimony with a Moral

Yesterday the minister of one of our large and successful and serving churches remarked to me: "We are going to send two of our young men who have just been elected secretary and treasurer of our Union to the Worcester Convention, paying half of their expenses. There isn't any better investment of funds than that, for the young people come back home interested and enthusiastic, and they work hard in the Union and the church as a result of going to the convention and getting its inspiration."

The Fulfilment of a Prophecy, with a Moral

Once upon a time the Director of Young People's Work said that there was and would continue to be a growing demand on the part of forward looking Universalist churches for ministers' assistants. Several interested people have asked him what churches would call such helpers, and he was forced to say, truthfully, that he did not know. Which is far from saying that he did not know they would be wanted. And in this opinion he was heartily seconded by the President of the General Sunday School Association.

And there have gone to our Universalist colleges a number of young women to prepare themselves for this work. Only a few went early enough to have finished their course; there will be several more next year. But one who finishes in June was in the office one day this week with the good news that she has accepted an invitation to go as minister's assistant to one of our large New England churches in the fall. And there were two other churches from which letters had come, and to which she might have gone.

The old law of supply and demand is at work, and the demand is now much greater than the supply. When a Minnesota farmer plants a wheat-field he does not know whether his crop will go to Minneapolis and become Pillsbury's Best, or to Niagara Falls and be made into Shredded Wheat Biscuit, but he sows good seed in his field, and the Lord of the Harvest not only gives a rich return, but provides a place where that harvest can serve the needs of men.

A Mothers' Day Incident, with a Moral

On Mothers' Day I visited the Sunday school in New Bedford, Mass., and listened to the boys and girls who took part in the program. One feature of it impressed me. Leonard Lundin, a boy still in short trousers, stepped upon the platform, and led the school in prayer, not in a formal printed petition, but in a real boy's prayer. God was "You," not "Thou," and so the prayer brought Him very near. It was easy to pray under that kind of leadership.

So I wondered how many of our schools, and our Unions and churches, too, which stand to the boys and girls and young people in the place of the Master, are really answering the request which is being made now as it was by the young people of nineteen hundred years ago, "Lord, teach us to pray." It is as natural for us to pray as to walk or talk, yet we always teach or help him to do the latter, not by doing it for him, but by giving him an opportunity and an incentive. So let us teach them to pray, for it is as natural to talk to the Heavenly Father as to the fathers of our flesh.

Stanley Manning.

Boston, June 1.

For the Quiet Hour

Am I progressing? That is the point! Let me feel that I am, and I shall have a blessed sense of independence. I shall not care if others are ahead. I am doing my best—not another man's best, but my best. I am filling my place—not another man's place, but my place. I am doing my work—not another man's work, but my work. If I can look back and say, "I have advanced over that," it may not be very illustrious; it may not be very great; the world may think little of it—yet be it an advance over my former levels, then a new happiness arises in my soul; I am enabled to get up and go on; and in a world of my own, independent of any other man's world, I feel God's commendation there.

Percy H. Epler.

He who does justice and loves mercy and seeks the good of others no less than his own, will bring the right spirit to his public as well as his own private duties. If ever that spirit pervade a whole nation, it will be a Christian nation as none has ever yet been.

James Bryce.

Have you never met humble men and women who read little, who know little, yet who had a certain fascination as of fineness lurking about them? You are likely to find them persons who have put so much thought and honesty and conscientious trying into their common work, have put their ideal so long, so constantly, so lovingly into that common work of theirs, that finally these qualities have come to permeate not their work only, but so much of their being, that they are fine-fibered within, even if on the outside the rough bark clings.

W. C. Gannett.

You must know that it is not costly clothes that make a man, nor palaces that make a city; but as reason, wisdom, right living make a man, so do ordered justice, peace and happiness make a city. . . . God did not create men to prey on men, but to help one another, and therefore no man suffices for himself, but men must live together.

Frate Guittone.

They that do nothing are in the ready way to do that which is worse than nothing.

John Mason.

How do you visualize your job? The story of the three stone-cutters leaves nothing of wisdom to be said. They were working on a stone. A stranger asked the first what he was doing. "I'm working for $7.50 a day," he replied. "And you?" the stranger asked the second. "I'm cutting this stone," growled the laborer. When the question was put to the third stone-cutter, he answered, "I'm building a cathedral."

Christian Register.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WOMEN'S DAY

(Continued)

Norwich, Conn.—Fine service conducted entirely by members of Mission Circle. Address by Mrs. Joseph F. Cobb. Missionary features carried into Sunday school session.

Canandaigua, N. Y.—Mrs. Eliza Everton addressed the congregation on the great progress and future opportunities of the W. N. M. A.

Stamford, Conn.—The Rev. Fannie Austin filled the pulpit and told of the W. N. M. A. work in Japan and the South. Clara Barton Guild members acted as ushers.

Woonsocket, R. I.—A Missionary offering was divided between the Clara Barton Memorial, Church Building and Loan Fund, and delegate's expenses to Northfield.

East Providence, R. I.—President of Circle, Dr. Cushman, and Mrs. Cushman, spoke on phases of Mission work. Two members added.

Newfields, N. H.—Mission Circle members conducted service; address by Ellen P. Payson.

Brockton, Mass.—Profitable day, large congregation. Service conducted by the Misses Hayward, Hilliard and Phillips. Mrs. Grace Morrison Poole gave a fine address on "What Our Women Are Doing."

Barre, Vt.—Ten women seated on the platform gave readings from our W. N. M. A. leaflets, which were linked together by the president, giving a comprehensive idea of the scope of the work. Meeting "followed up" by a telephone campaign for members.

Baltimore, Md.—Service conducted by Miss Rose Erdman; prayer, Rev. Olympia Brown; Scripture, Miss Laura McLaughlin. Interesting address on the special fitness of the Universalist Church for Mission work, by Mrs. C. C. Clark, local president.

Pittsfield, Me.—Mission Circle assumed entire responsibility in conducting its first public service; and was ably assisted by Clara Barton Guild members.

Kinston, N. C.—Special invitations sent out resulted in a large congregation. Mrs. W. Carma Sutton presided and read Scripture. Mrs. W. J. Langston offered prayer. "Our Association and Its Work," Mrs. J. Ross Sutton; "The Clara Barton Guild," Miss Emma Lee Langston; "The Women of To-day," Mrs. W. J. Langston. Five Clara Barton Guild girls assisted.

Wausau, Wis.—Three women occupied the regular sermon period, telling of the work accomplished from organization to date, Clara Barton Guild work, and the possibilities of expansion, with every woman a mission worker. The W. N. M. A. envelopes made a silent appeal which resulted in a generous offering.

Springfield, Mass., Second Church.—Fine congregation stimulated to increased interest in Missions, through the able presentation of our various departments by W. N. M. A. and Guild members.

Newtonville, Mass.—Missionary sermon by pastor.

Indianapolis, Ind.—Seven women assisted in the service; three papers read.

East Aurora, N. Y.—A profitable day with each department of W. N. M. A. activities covered by able papers. A generous offering divided between the Clara Barton Memorial, Tennessee, and Church Building Loan Fund.

Lowell, Mass.—Missionary sermon by Dr. Fisher.

Southbridge, Mass.—All parts taken by women of Mission Circle.

Hutsonville, Ill.—Most interesting meeting of years. Society adopted new slogan, "More love, much service."

Osage, Iowa.—Effective service, Rev. Jennie B. Hitchcock, state officer, in charge. State missionary quota received.

(To be continued.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

A GREAT LEADER

Prof. Walter S. Athearn, Probably the Best Known Sunday School Expert in the World. He Will Speak at Our Worcester Convention on "Spiritual Illiteracy and Its Remedy."

* *

WORCESTER ACCOMMODATIONS

Write to Raymond Divoll. He is a first-class fellow and it is fortunate for all of us conventionists that he is chairman of the committee on accommodations. Address him at Room 31, City Hall, Worcester, Mass. Give him the facts about yourself and your companions and be sure that he will treat you well.

Rooms may be obtained for seventy-five cents per night for each person, two in a room. So, you see, this convention will not be expensive.

* *

GARTLEY AND COMPANY, DEALERS IN DYNAMITE

Pennsylvania has been making remarkable progress since vigorous Harold Gartley became president. For instance, of its eleven schools ten hold recognition certificates—a larger proportion than in any other state. Miss Earle, who keeps track of those matters, says that Harold is responsible.

* *

THE NEW HYMN-BOOK FOR UNIVERSALIST SCHOOLS

Mrs. Stella Marek Cushing and her board of assistants are busily at work on the hymn-book that the Publishing House will issue for our schools in the early autumn. We are to have a book with a moderate number of hymns, all carefully selected both for music and sentiment, and sold at a very reasonable price. Especial attention will be given to the services.

* *

THE PERSEVERANCE OF THE SAINTS

We want to compile a special honor list of those who have made remarkable records in perfect Sunday school attendance, and we ask that our friends send us the names of members who have had no absences in five years or more.

We begin with the name of Miss Charlotte Schaedel, of Malden, Mass., who has seven perfect years to her credit.

It is certain that there are even better records to be reported, particularly some from St. Paul's in Chicago.

* *

TWO IN ONE

To Every Good Unioner:

Remember that there is a double treat for you at Worcester, the convention of the General Sunday School Association immediately preceding that of the Young People's Christian Union. That is the way we do it every other year. Of course you are interested in the Sunday school work and want to get in touch with those who are making a success of it. Come to Worcester in time for the sessions of Sunday, July 16, and stay right through the week. Very likely your local Sunday school will help pay your expenses. We shall have a great program.

Yours for progress,

George E. Huntley.

Among Our Churches

New York City Letter

Divine Paternity.—On Sunday, May 21, Children's Day was observed. A hundred children from the Mission united in the service. Miss Ulrich preached to the children, upon "Sermons in Stones." Dr. Newton spoke upon "The Young Church" to the young people present, including a delegation from Philadelphia. On Thursday evening, May 25, the Metropolitan Y. P. C. U. held its annual meeting. Mr. McLaughlin was re-elected president. The reports were cheering, and the enthusiasm contagious. Next fall the parish house will be open under the auspices of the Y. P. C. U. to bring together strangers and members of the Union. Dr. Newton recently spoke in his former church at Cedar Rapids, and on June 11 speaks at the University of Kentucky. Church closes for vacation after June 18 and will reopen Sept. 17. * * **Mt. Vernon.**—Rev. Helene Ulrich preached June 4. Other supplies have been Drs. Newton, Hall and Laidlaw and Professor Skinner. * * **Washington Heights.**—The roof is on the new church, foreshadowing the early completion of the edifice. The pastor, Rev. C. J. Harris, has addressed large audiences recently in a public school auditorium, and in the hall at Broadway and 83d St. To speak to audiences of nearly a thousand with persuasive power is a minister's opportunity and joy. Mr. Harris is the author of a printed sermon on "Militant Liberalism," which will be sent to any one interested. Mr. Harris has an assistant minister—in uniform, a police officer who is arranging "a church warming" to be given after the dedication. This will be a unique bit of publicity. * * **Metropolitan Alliance.**—The annual meeting May 12 was held at the Divine Paternity. The Rev. Helene Ulrich gave a practical talk, finely phrased, upon "Education for Life," a portrayal of the work of the Hampton Institute. Newly elected officers: president, Mrs. W. F. Earp; first vice-president, Mrs. Theodore Burroughs; second vice-president, Mrs. Withey; recording secretary, Mrs. F. C. Metcalfe; corresponding secretary, Miss Lois P. Clark; religious news, Miss Ulrich. * * **The Sunday School Institute** had its annual meeting, May 19, at All Souls. Officers elected: Miss Ethel M. Freeman, president; John G. Murray, vice-president; Miss Rita Bertsch, secretary; George Friedrichs, treasurer; Rev. Helene Ulrich, Ove C. Sparre and Miss Vera Pearson, executive committee. Miss Freeman made a stirring speech, really a prophetic word. We anticipate good success from the renewed organization. * * **A Universalist Trek.**—Fifty-two members of the Philadelphia Unions jumped into the black whirlpool of the Metropolis, Sunday, May 21, to their pleasure and our joy. In the morning they heard the ministers of the Divine Paternity, and in the afternoon journeyed to the wilds of Flatbush, attending a service at All Souls. Dr. van Schaick, who was present, was moved to record that he never witnessed more real enthusiasm and genuine brotherliness. It was a Universalist love-feast. * * **Chapin Home.**—An interesting ceremony is due June 14, when Mrs. Webb, a faithful friend of the Church of Our Father, will present to Mrs. Darling and her fellow-officers the first installment of a fund founded largely by friends not connected with the Universalist Church, but who are desirous under Mrs. Webb's leadership of doing for our beautiful Home. This will mark the beginning of a fund that ultimately may be of commanding importance. * * **All Souls.**—On Sunday, May 28, Dr. Bartlett preached his final sermon, and left for his new parish at Pontiac, Mich. A farewell reception was tendered Dr. and Mrs. Bartlett, evening, May 25, Mr. F. C. Metcalfe presided with grace, introducing the speakers and singers. The Rev. B. B. Gibbs offered prayer. Music was furnished by members of the church quartette. Speakers were the Rev. Mr. Church and Dr. Reed of the Congregational Church, Drs. Walker and Potterton and Herbert F. Gunnison. Dr. Walker charmed all with wit and wisdom, and Mr. Gunnison made himself peculiarly popular by presenting a purse of gold to the retiring pastor and wife. At the annual parish meeting, May 9, Miss Ethel M. Freeman was re-engaged as parish worker. The church is fortunate in having the presence and service of this talented young woman. It was also voted to sell the parsonage purchased a few years ago. * * **Good Tidings.**—G. K. Warren Post, G. A. R., and Women's Relief Corps, escorted by Boy Scouts, attended service, Sunday evening, May 28. Mr. Gibbs spoke upon "Memories and Lessons from the Nation's Past." Dr. van Schaick, May 21, outlined the plans of the Universalist Church in the proposed Memorial at Washington, and the Boys' Home at Tokyo. The church calendar records: "It was a red letter night." The parish has already commenced arrangements for the "biggest ever" fair to be held in November. * * **Our Father.**—Twenty years ago there were faithful members who complained that the church did so little good outside the parish; now there are some delightful souls who kindly say that we do too much. There is no danger of doing too much good. In May contributions were received for Near East Relief, Children's Summer Aid, the sister Church of Our Father at Washington and the Perin-Cate Home at Tokyo.

Thomas Edward Potterton.

Church News and Interests

DENOMINATIONAL CALENDAR

June 19-22. Pennsylvania State Convention, Church of Restoration, Philadelphia.

June 30-July 2. Texas Convention, Elgin.

July 9. Maine State Chapter Universalist Comrades All-Maine meeting, Tacoma Inn, Tacoma Lake, Maine.

July 16-19. General Sunday School Association, annual Convention, Worcester, Mass.

July 19-23. Y. P. C. U. Convention, Worcester, Mass.

July 24-30. Y. P. C. U. Institute, Ferry Beach, Me.

July 15-Sept. 5. Universalist Summer Gatherings, Murray Grove, N. J.

July 28-Aug. 7. Southern Universalist Young People's Institute, Chattanooga, Tenn.

July 31-Aug. 5. G. S. S. A. Institute, Ferry Beach.

Aug. 1. Ferry Beach Fair.

Aug. 7-13. Missionary Institute at Ferry Beach.

Aug. 17. Annual Meeting, Murray Grove.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,473
Rumford, Me.	1
Total	1,474

CHRISTENINGS

Previously reported, 103. Rumford, Me., 1. Kingfield, Me., 2. New Portland, Me., 6. Total, 112.

PERSONAL

The Rev. W. W. Rose is planning to spend July and August at Provincetown, Mass., where he will preach at the Sunday services in the Universalist church.

The Rev. Frank D. Adams, D. D., of Elgin, Ill., delivered the annual Commencement address at Lomdard College, on Commencement Day, May 31. He was accompanied to Galesburg by his daughter, Evelyn, who is planning to enter Lombard in September.

The Rev. Walter H. Macpherson, of the Joliet, Ill., church, was chairman of the celebration held by the Walt Whitman Fellowship of Chicago in honor of the poet's birth, May 31. Among the speakers at this occasion were Carl Sandburg, the poet, Francis Neilson, publicist and writer, Dr. Andrew A. Gour of the *Chicago Daily*

News, and Llewellyn Jones of the *Chicago Evening Post*.

Connecticut

Bridgeport.—Rev. Hal T. Kearns, pastor. Our pastor has the unique honor in this section of being elected president of the Bridgeport Pastors' Association, and at the recent Memorial Day observance, in which the entire community participated, Mr. Kearns presided. One of the daily papers had a conspicuous editorial on the discretion and diplomacy on the part of the ministers in choosing to head their activities a young man and a Universalist. The Pastors' Association is an organization of many years standing including all the ministers of the city, and has been, and is, a large factor in community welfare.

Illinois

Beecher City.—Mr. Irvington Place has been appointed local chairman in the campaign for funds for the Washington Memorial Church and the Perin-Cate Home.

Peoria.—Rev. B. G. Carpenter, D. D., pastor. The Sunday morning lecture-sermons during May were on the general theme, "The Christ Crusade," and included the following subjects: "The Man Jesus," "Jesus and His Mother" (a Mother's Day sermon), "Can We Apply the Spirit and Teachings of Jesus?" and "The Universal Christ."

Indiana

Galveston.—Mrs. Minnie Burrows has been appointed local chairman in the campaign for funds for the Washington Memorial Church and the Perin-Cate Home.

Salem.—Mr. Orlando Moseley has been appointed local chairman in the campaign for funds for the Washington Memorial Church and the Perin-Cate Home.

Massachusetts

Boston, Grove Hall.—Rev. Warren Ballou Brigham, pastor. In a busy and successful year the Easter season stood out as one of the best in many years. On Holy Thursday there were several additions to the membership. At the Easter morning service there was a splendid musical program, and an unusual feature was the presentation of a church flag by Troop No. 39, Boy Scouts. The Easter offering amounted to $1,200. The Sunday school also held special services, and the vesper service included an organ recital and the cantata, "The Risen King."

Maine

New Portland.—Rev. Arthur M. Soule, pastor. The three-year pastorate of Mr. Soule terminated Sunday, May 28, when he preached his final sermon here, taking as his subject, "Our Memorial Day." Two children were christened at this service, and there had been four christenings the preceding week. An informal social was given Mr. Soule and his family just before their departure. The church has grown during his pastorate, the average attendance having increased from eight to thirty, sometimes the congregations numbering fifty and even more.

Rumford.—Rev. Allen Brown, pastor. On Women's Sunday the ladies took entire charge of the service with great credit to themselves and to the satisfaction of the people. One hundred and three were present. On Mothers' Day one new member joined the church and there was one christening. The Forum, a class of adults, closed its activities for the season by giving a supper to the parish. Memorial Sunday was made noteworthy by the presence at the service of four Grand Army veterans and members of the Relief Corps.

Michigan

Detroit.—Rev. C. F. Patterson, pastor. At the annual meeting, April 10, Mr. Patterson was elected pastor for another year. Reports from all departments showed that marked progress had been made during the past year. The Sunday school enrollment is larger than at any previous time in its history. On Mothers' Day the school gave a fine musical program under the direction of Jason Moore, its superintendent. On May 19 our Circle entertained the Mission Circle of the Olinda, Ont., church, and on May 21 the Y. P. C. U. went to Olinda, where they were the guests of the Olinda Union.

New Hampshire

Nashua.—Rev. W. H. Morrison, D. D., pastor. By the will of Mrs. F. M. Eayres, $5,000 has just been added to the permanent funds of this church. It is to be known as the F. M. Eayres Fund, and the income is to be used for the expenses of the church.

Ohio

Caledonia.—Mr. T. J. Pitman has been appointed local chairman in the campaign for funds for the Washington Memorial Church and the Perin-Cate Home.

* *

MEMORIAL DAY IN PORTLAND

The Universalist Comrades and Christian Union organizations of Portland and vicinity held their annual memorial services yesterday afternoon at 4 o'clock at the grave of Rev. Dr. Quillen H. Shinn at Evergreen Cemetery, for the Universalist ministers who are buried in this cemetery.

A wreath was placed on the grave of Dr. Shinn, who held pastorates at All Souls and Westbrook and was one of the founders of Ferry Beach, in addition to his general missionary work in the South for which he was most distinguished.

Other Universalist ministers buried in Evergreen whose graves were decorated were: Rev. Henry Blanchard, D. D., Rev. Edwin C. Bolles, D. D., Rev. George W. Bicknell, Rev. Zenas Thompson, Rev. L. L. Record, Rev. Giles O. Bailey, Rev. George W. Quinby, Rev. James P. Weston, D. D., and Rev. F. M. Houghton.

A delegation from the Church of the Messiah Union went to the Eastern Cemetery in the forenoon and dedicated the graves of Rev. W. J. Reese and Rev. John Bisbee.—*Portland Press Herald.*

* *

MEMORIAL SERVICES AT MT. AUBURN CEMETERY

Twelve parishes were represented at the Memorial services, held under the auspices of the Y. P. C. U. and the Boston Universalist Men's Club, Sunday, May 28, at Mt. Auburn Cemetery. After the singing of hymns, led by Mrs. Arthur E. Wilson, prayer was offered by Rev. L. R. Paige, of the North Cambridge church. Rev. L. L. Lewis, of Melrose, was the speaker representing the Universalist Club, and paid a glowing tribute to the founders of our faith. Rev. Stanley Manning, representing the Y. P. C. U., challenged the young people of our day to hold fast to the ideals of those early pioneer preachers of Universalism.

The gathering then divided into groups for the purpose of decorating the graves. On each grave was placed the Christian flag and a tribute of flowers. Brief exercises were held at the grave of Rev. George L. Perin, D. D. Prayer was offered by Mr. J. D. Tillinghast, and Mr. William R. Thomson, president of the Men's Club, spoke of the great services of Dr. Perin to the denomination and of his work at the Franklin Square House. Rev. L. L. Lewis read Dr. Perin's favorite poem, "The House Not Made with Hands."

* *

Notices

FERRY BEACH NOTES

The Ferry Beach season is from July 21 to August 27. The institutes are as follows: Young People's Week, July 24-30. Sunday School Institute, July 31-August 6. Missionary Institute, August 7-13. Comrades' Days, Mr. Fred C. Carr of Providence, R. I., chairman, Aug. 12-13.

Rates are as follows: Board, $11 a week (children half price). Rooms: Quillen House, $3; the Underwood, $4; the Cottage for Women, $3; the Men's Dormitory, $3; the Pavilion, $2. Tents, per person, $2. Rooms are for two persons.

Annual membership in the Association is $1.00 a year. Life membership, $25, and for $100 one may become a patron member. Our plant, consisting of two hotels, cottage, pavilion, and beautiful grove, represents an investment of thousands of dollars. We want to have it serve many more people yearly and thus spread its influence.

Application for accommodations and all requests for information should be addressed to the secretary Rev. Clinton Scott, 1620 Master St., Philadelphia, Pa.

* *

PENNSYLVANIA STATE CONVENTION

Tne ninety-first annual session of the Pennsylvania tate Convention will be held at the Church of the Restoration, Philadelphia, June 20-22. The opening session will be Tuesday at 10.30 a. m., and the concluding session will be on Thursday morning.

Churches affiliated with the Convention are urged to send delegates. All friends will be welcome. Plans for an aggressive campaign for the coming year are to be presented by the Board of Trustees. Universalism in Pennsylvania is going ahead. Come and give it a boost.

On Monday evening a service will be held in charge of the Comrades of the entertaining church.

Allied organizations will hold their annual sessions as follows: Women's Missionary Association, Tuesday, 11 a. m. Sunday School Association, Wednesday, 1.30 a. m. Young People's Christian Union, Thurs-

day, 1.30 p. m. The concluding event will be the annual banquet of the Union.

Visiting speakers will be Rev. F. C. Leining, Mrs. Ethel M. Allen, Rev. Maude Cary, Rev. Helene Ulrich, and Miss Susan Andrews.

A splendid program, a hearty welcome, and an opportunity charged with great promise for the future invite. All that we need to make this one of the best Conventions ever is your presence.

H. E. Benton, Secretary.

Invitation

The pastor and people of Restoration Church cordially invite all delegates and visitors, and will furnish them with lodging and breakfast in their homes. Please make requests for entertainment to Mrs. C. W. Gabell, Jr., 6526 North Thirteenth Street, Philadelphia.

Clinton Scott, Pastor.

* *

CHURCH HARMONIES

We have about one hundred copies of "Church Harmonies," 1909 edition, which we would be glad to give to any Universalist church which would like to have them and will pay the express charges.

Albert C. Grier.

Corner Sixth Avenue and Jefferson St., Spokane, Wash.

* *

MURRAY GROVE

Season opens July 15. Preaching services have been arranged thus far as follows: July 16, Rev. Charles Kramer. July 30, Rev. T. E. Potterton, D. D. Aug. 6, Rev. J. S. Lowe, D. D. Aug. 13, Rev. G. E. Huntley, D. D. Aug. 20, Rev. W. H. McGlauflin, D. D. Aug. 27, Rev. J. M. Atwood, D. D. Sept. 3, Rev. Stanley Manning.

On July 28 Dr. Potterton will give a stereopticon travelogue. The Birthday Party is Aug. 12, the annual meeting Aug. 17, the fair Aug. 18 and 19.

Aug. 22-26. W. N. M. A. Institute.

Aug. 29-Sept. 4. G. S. S. A. and Y. P. C. U. Institute.

Sept. 5. Closing.

The Fair

Send donations of money, useful and fancy articles before Aug. 1 to the chairman, Mrs. Walter Gabell, 6600 N. 13th St. Philadelphia, Pa., after Aug. 1 to Murray Grove House, Forked River, N. J.

There will be tables representing the W. N. M. A., the Comrades, the G. S. S. A., the Y. P. C. U., the Junior Y. P. C. U. and the Cradle Roll.

* *

CHENANGO ASSOCIATION

The 100th annual session of the Chenango Association of Universalists will be held in connection with a Field Day and District Rally of Universalists at Binghamton, N. Y., on Saturday and Sunday, June 24 and 25. All Universalists in New York and Pennsylvania who are within reach by train or auto are urged to attend. A delegation of prominent men and women of the denomination will be on the program as speakers.

Charles C. Lamb, Clerk.

* *

FERRY BEACH FAIR

All articles for the Annual Ferry Beach Fair, Aug. 1, should be sent to Mrs. C. A. Polsey, 18 Summit Road, Medford, Mass. After July 21, they should be sent to Quillen House, Old Orchard, Me. Members and friends are asked to solicit articles from the Ladies' Aid, or other organizations, in the local churches. The proceeds of this fair are expended in making needed improvements at Ferry Beach.

* *

MAINE FELLOWSHIP COMMITTEE

License for one year has been granted Rev. John Branch of Portland, an ordained clergyman of the Presbyterian Church.

Lay license for three years has been granted Harold I. Merrill of Biddeford.

Arthur M. Soule, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

A meeting will be held at Universalist Headquarters, Boston, Monday, June 12, at 12 o'clock for the examination of Percy T. Smith as to his fitness for the ministry of the Universalist Church.

Harry E. Adams, Secretary.

NOW READY

Universalist Year Book for 1922

Contains minutes and reports of the Detroit Conventions, and auxiliary organizations, statistics and directory of local churches, and list of Universalist ministers.

240 pages of valuable information.

Price $1. Special price to ministers.

Send order to

Rev. Roger F. Etz, Secretary,
176 Newbury St.,
Boston, Mass.

* *

VERMONT AND QUEBEC FELLOWSHIP COMMITTEE

Rev. W. C. Harvey of Bethel has been appointed a member of the Fellowship Committee in place of Rev. F. O. Hokerk, removed from the Convention.

George F. Fortier, Clerk.

* *

NEW HAMPSHIRE FELLOWSHIP COMMITTEE

Rev. A. J. Cardall has been received on letter of transfer from Massachusetts.

G. W. Sias, Secretary.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. W. O. Bodell has been received by the Indiana Fellowship Committee on a letter of transfer from the Fellowship Committee of South Carolina.

Rev. Almira L. Cheney has been granted a letter of transfer to the Ohio Convention.

Hary Adams Hersey, Secretary.

* *

MAINE FELLOWSHIP COMMITTEE

Letter of transfer has been granted Rev. Arthur M. Soule to the Rhode Island Convention.

Allen Brown, Secretary.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers.

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

J. S. WATERMAN & SONS, INC.
ESTABLISHED 1859
UNDERTAKERS
City and Out-of-Town Service

CAMP THURSTON FOR BOYS

South Lyndeboro, New Hampshire

conducted by the proprietor,

Mr. J. H. Philbrick

14 Columbus Avenue, Saugus, Mass.

with the aid of a carefully selected staff of able men and a camp mother.

Mr. Philbrick is a man of years of experience in such work and a teacher in a Boston high school.

The camp is situated on a mountain near lakes where there is bathing and fishing, hikes, berry picking, woodcraft, trail building, everything dear to the hearts of boys and only sixty-five miles from Boston.

Special attention to the upbuilding of character, self-reliance and developing of initiative.

Very low prices. Send for folder and further information to above address. Reference, Rev. Frank S. Rice Pastor First Parish Church, Saugus, Mass.

HENRY F. MILLER

GRAND-UPRIGHT-PLAYER

PIANOS

(A line of our own exclusive manufacture. Catalogues and complete information mailed on request.)

Henry F. Miller & Sons Piano Co.

25 Forest Avenue - Portland, Maine

RALPH W. E. HUNT, MANAGER

(Victrolas and Victor Records)

CERTIFICATES OF BAPTISM AND CHRISTENING

No. 1. Printed in two colors on best paper. To fold in envelope. 60 cents a dozen.

No. 2. A new and tasteful booklet tied with ribbon. Designed by Mrs. Perin. 15 cents each. $1.50 a dozen.

No. 3. "The Child's Name." An illustrated booklet compiled by Dr. Potterton. 15 cents each. $1.50 a dozen.

UNIVERSALIST PUBLISHING HOUSE

NOTICE

Pastor Wanted

For Olinda, Ontario, Universalist Church. Salary Eight Hundred Dollars a year, with use of a free furnished parsonage, with light and fuel. Also garden plot.

Ministers interested please communicate with the clerk,

MRS. NORA BRUNER
Ruthven, Ont.

CHURCH SUPPLIES

Responsible Houses

and

Reliable Goods

CHURCH PEWS
MEMORIAL WINDOWS

Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price; and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

Memorial Windows

ALFRED M. BELL COMPANY

79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Hosea Ballou Foundation has been established for Home Mission Work. One hundred thousand dollars are needed. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary*,
176 *Newbury St.*,
Boston, Mass.

Reports, Year Books, Programs

And all Printing worth Doing Well

WALLACE SPOONER

81-89 Bristol St., Boston, Mass.

Burdett College

18 Boylston St., Boston

A Modern School of Commerce

Courses: Business, Accountancy, Shorthand, Combined, Secretarial, Normal, Business Administration.

Founded 1879 **Send for Catalog.**

CHURCH MEMBERSHIP CERTIFICATES

No. 1

Neatly printed in purple ink on best wedding stock; folds in envelope to match **Price 60 cents per dozen.**

No. 2

Booklet form. Contains the Winchester Profession, Articles of Faith and the Covenant as recommended by the General Convention. In envelope. **Price 15 cents per copy.**

UNIVERSALIST PUBLISHING HOUSE

Educational

Tufts College

JOHN A. COUSENS

President

THE SCHOOL OF LIBERAL ARTS
JACKSON COLLEGE FOR WOMEN
THE ENGINEERING SCHOOL
THE GRADUATE SCHOOL
THE CRANE THEOLOGICAL SCHOOL
AND, IN BOSTON
THE MEDICAL AND DENTAL SCHOOLS

For catalogue, address the Dean of the respective department, or

The Registrar, Tufts College, Mass.

P. O. Address for the Medical and Dental Schools 416 Huntington Ave., Boston, Mass.

Dean Academy

FRANKLIN, MASS.

Dean Academy is an endowed boarding school for young men and young women, offering exceptional advantages for education in every department of broad culture. Its buildings are commodious and thoroughly equipped for school work and for home-like living. Its courses fit for any college or scientific school, and it has courses, also, fitting for practical life. A large corps of instructors, able and experienced. Courses in Music, Art, and Speaking under special instructors. The atmosphere of the school is homelike and helpful, and the spirit of the students is enthusiastic and loyal. A commodious gymnasium with competent instruction provides for the physical well-ebing. The school has a new Science building with well-equipped laboratories, a domestic science department for girls, admirably equipped, with an able instructor. Delightfully located in a clean and beautiful New England town. The income from a large fund is expended for the benefit of the pupils and makes the terms very reasonable. For catalogue address the Principal,

ARTHUR W. PEIRCE, Litt. D.,
Franklin, Mass.

Goddard Seminary

Barre, Vermont

An excellent co-educational boarding school delightfully situated in one of the best communities of the state.

Modern and adequate equipment.

A traditionally strong school spirit.

Carefully selected corps of capable teachers.

Thoro gh courses preparing for college.

Instruction in Elocution, Piano, Voice, Business and Languages by specialists.

Buildings in attractive condition. Visitors welcome.

Write for catalogue to

RUSSELL L. DAVISON, A. B., Principal

Lombard College

GALESBURG, ILL.

The only Universalist College west of New York State

Lombard offers Academic, Scientific and Music courses leading to Bachelor degrees.

We invite correspondence with men and women contemplating a college course.

JOSEPH MAYO TILDEN, LL. D., *President*

Ryder Universalist House

Divinity School Department of

LOMBARD COLLEGE

At University of Chicago

Write DEAN LEWIS B. FISHER
1365 East 60th St., Chicago, Ill

Westbrook Seminary

Portland, Maine

offers

Broad courses for college preparatory or culture education. Special departments for commercial training, musical appreciation, and household management.

Graduate courses leading to degrees for young women who can not undertake a full college course.

A fine group of buildings splendidly situated Unusual opportunity for young people to obtain rounded and normal development.

The highest possible standards at the lowest possible cost.

Address, ORLANDO K. HOLLISTER, Litt. D

The St. Lawrence University

Canton, N. Y.

Dr. Richard Eddy Sykes, President

COLLEGE OF LETTERS AND SCIENCE

Courses leading to the Degrees of B. A. and B. S.
Edwin Lee Hulett, M. A., Dean

THEOLOGICAL SCHOOL

Courses leading to the Degree of B. D.
Dr. John Murray Atwood, Dean.

BROOKLYN LAW SCHOOL

Courses leading to the Degree of LL. B
Dr. Wm. Payson Richardson, Dean.

SCHOOL OF AGRICULTURE

Granting Certificates of Graduation
Roland Hale Verbeck, B. S., Director

Crackling

The trouble with America, says Mrs. Asquith in England, is that it is so rich. Well, she did what she could.—*Boston Globe.*

* *

As far as we can make out, the net result of the Genoa Conference is an offer from Russia to pay her debts if somebody will give her the money to pay them with.—*New York Tribune.*

* *

A tourist reports seeing the following police regulations posted up in Ireland: "Until further notice every vehicle must carry a light when darkness begins. Darkness begins when the lights are lit."—*Boston Transcript.*

* *

"How did you manage to keep people from walking on your new lawn until it attained such growth?"

"Merely by studying the traits of human nature. I put up a sign which read: 'Keep off the cement walk; it hasn't hardened.' "—*Continent.*

* *

Lawyer: "Now be perfectly frank with me. Are you innocent or guilty?"

Client: "I am guilty."

Lawyer: "Ah, an honest man! I shall be able to acquit you."—*American Legion Weekly.*

* *

The speedometer said sixty miles an hour.

The constable said it was ninety.

The natives said it was a crime.

He said it was the life.

His friends said it with flowers.—*The Monetary Times.*

* *

"But surely," said the haughty dame, "if I pay the fare for my dog he will be treated the same as other passengers and be allowed to occupy a seat?"

"Of course, madam," the guard replied politely, "provided he does not put his feet on it."—*Pearson's Weekly.*

* *

In the Artist's Studio.—Captain of Commerce: "Do you sell them?"

Artist (in hope): "Oh, yes, certainly!"

Captain of Commerce: "Young man, come with me. I've been looking for a salesman like you for years."—*Sydney Bulletin.*

* *

An Egyptian mummy with bobbed hair has been found. They are digging for the galoshes now.—*Newspaper Enterprise Association.*

* *

Mr. Hearst's contribution to Music Week is a vocal number entitled "I Hear Me Calling Me."—*New York Times.*

* *

There are no flappers in the spirit world, says Conan Doyle. What do the older people talk about?—*Philadelphia Evening Public Ledger.*

The Macmillan Company

Announces the early publication of

"The Little Corner Never Conquered"

The Story of the American Red Cross War Work for Belgium

By John van Schaick, Jr., D. D., M. D.

Formerly Lieutenant Colonel, U. S. A. (Assimilated) and formerly Commissioner to Belgium, A. R. C.

Illustrated, Cloth, 12mo., $2.00

Among the chapters are: "The Spectacle of War in Flanders," "The Works of Her Majesty the Queen," "Belgian Red Cross Activities," "Refugees in Flight," "Refugees in Exile," "The Children's Own Stories," "For Those Who Held the Line," "The King Comes Home," "Cardinal Mercier," "The Americans Come to Flanders."

Illustrating Applied Religion at its best. Setting forth the true principles of relief in war or peace. A story told by a participant with perspective.

For Sale by

Universalist Publishing House

176 Newbury St. Boston, Mass.

A New Book by Dr. Fisher

Which Way?

A Study of

Universalists and Universalism

By Dr. Lewis B. Fisher

Dean of Ryder Divinity School

"A brief, plain statement of what Universalists have believed in days past and of what they are believing now, in this new age, with its new Bible, its new science, its new psychology, sociology, economics and theology."

Price, $1.00

Universalist Publishing House

176 Newbury St., Boston, Mass.